

The Churchman.

SAURDAY, OCT. 5, 1878.

ANOTHER of the Church's devoted clergy is to be numbered among those who have given their lives for their fellow-men, following in the footsteps of their Saviour. Duncan C. Green, rector of Greenville, Miss., died on the 17th of September, of yellow fever, which attacked him while he was faithfully performing the duties which the Church had assigned to him. Mr. Green was the beloved son of the venerable Bishop of Mississippi. His ministry had been comparatively a short one. But it had been filled to the full with energy and faithfulness and earnestness. Of the last few days—terrible days—of his work at Greenville little was known to the Church at large, for the fever was so deadly that all communication with the outside world was instantly cut off. But none the less shall he be honored.

It is pleasant to learn from Mr. Huxley that the doctrine of evolution is not yet established so far as the descent of man is concerned, and that it may take till some time in the next century to determine the facts bearing on the subject. We know not how many instances we have met with in which the thing seems to have been taken for granted, and virtually beyond discussion. Some of the friends of evolution have acted upon Mr. Tyndall's theory of falling back on "the picturing power of the mind" until they mistake the picture of the thing for the thing itself. By all means let investigation go forward, and let the doctrine be proved any time in the near or remote future; but there is no occasion to anticipate the facts. It is quite possible that by the next century the whole thing will be exploded, at least so far as it relates to the origin of man, because the facts are against it.

THE course of the fatal plague seems not to be ended, but there is at present no need for further gifts of money from those at a distance. There is much satisfaction at this time in recording the fact that the hearts of Churchmen have been deeply moved by the sufferings of their fellow-Churchmen, and that they have gladly given of their substance to help them. We are, of course, not unaware that a vast sum of money has been contributed by all classes of people throughout the country; but we are addressing Churchmen chiefly, and we speak here of what aid they have enabled their brethren in the fever-stricken communities to bestow on the dying, the sick, and the destitute. It is hardly more than a month since the first appeal for aid was published in THE CHURCHMAN, and in that short time it is believed that quite fifty thou-

sand dollars has been sent to the Church's clergy in Louisiana, Mississippi, and Tennessee.

It is plain to see that the future of society is to turn largely on the matter of universal suffrage. If majorities can vote away gold and silver as a standard of value, they can vote away all forms of private property, and in time vote away anything which stands in their way. There is, in fact, nothing in existing institutions which the socialists of one kind or another do not propose to abolish. Church and State, religion in all its forms, the institution of marriage, private enterprises as well as private property—everything comes within the Socialist's scheme of abolition at the hands of majorities. Without doubt, good sense will prevail in this matter; but the danger is so threatening that society cannot too soon address itself to it in view of a possible issue of things which means utter revolution and chaos. Speaking of this matter in an able article in *Scribner* for October, Prof. Sumner says: "The new task is to devise institutions which shall protect civil liberty against popular majorities, since it appears that this assumption is not beyond question. That task lies next before us in the development of the art of government, and it appears that the great civilized nations will have to execute it before the end of this century, if they do not intend to give up all that has been won in 5,000 years of history."

THE visit of Dean Stanley to this country has been a happy surprise to all. It is only, as we learn, a short stay he proposes in our principal cities, and he will return in November. His journey thus far has been in the Eastern States, where he was cordially welcomed. Landing at Boston, he became the guest there of the Hon. Robert C. Winthrop. At Hartford, in company with Bishop Williams, he visited Trinity College. He made a flying visit to New York, on his way toward Philadelphia and Washington, in order to meet the Bible Revision Committee at their monthly gathering; but he is to return shortly for a week in this city. It is a rare tribute to the character of this eminent scholar that, although his life has been passed almost wholly in professional work, he has been received by men of all callings with the enthusiasm they would give to a statesman like John Bright, or a writer of general fame like Tennyson.

No Englishman is more truly a representative man. His books on Jewish history and the Eastern Church have a literary charm for not only the biblical scholar, but all intelligent readers. His position as a leader in the van of liberal thought, his large sympathies

with men of every Christian name, his manliness and generous spirit, have won him admirers even among those who differ much from him in opinion. All Americans will welcome one who at home has given the most cordial greeting to us at Westminster, and whose character so happily blends the scholarship of the old world with the freedom of the new.

THE SEVEN AGES OF CONSCIENCE.

A writer in the *Nineteenth Century*, on "The Place of Conscience in Evolution," undertakes to sketch in outline the stages through which conscience passed till it reached its full growth, first disclaiming any pedantic desire to show that these stages are successive. These stages, briefly indicated, are the animal stage, the intermediate stage, the family stage, the social stage, the political stage, the ideal or moral stage, and the religious stage.

As to the animal stage he says: "Mr. Darwin's book has familiarized us with the idea that the moral and mental elements in man's nature, no less than the physical and material, were derived from irrational creatures by the process of evolution." He has certainly familiarized us with the idea that this is the weakest and most unsatisfactory part of his book. "The mere fact that animals can be taught and made to feel what they ought to do—how can we avoid using the word 'ought'?—settles the question that the materials out of which conscience has been constructed are everywhere discernible in animal life and in nature itself." It does not settle at all that this "oughtness" is one with moral obligation, or can ever grow into it, but simply that animals, by virtue of being animals and not unconscious things, must feel impelled and may be taught to do certain things from the very conditions of their being.

What was the moral condition of the "ape-like man" in the intermediate stage? "He was a creature who had a vivid and intense conception of his own right to exist, and no conception whatever as to the rights of other creatures to the same existence." How does the writer get any "nascent conscience" out of this? How does he know there was such an era in the history of ape-like man? And if in order to avoid destruction it was borne in upon him that he "must" act in such and such a way, how did his sense of duty appear any more than that of his destroyer, who felt that he "must" destroy in such and such a way?

As to the condition of things in the family stage, "though the materials of primeval family life are obscure and complicated," yet the maternal care of offspring stands out impressively

amid all the chaos. "It was from this deeply-rooted instinct that men first learned to transfer to the beings they loved, and whose helpless weakness appealed to them for protection, the same rights which they claimed for themselves." Does the writer mean to say there was no maternal care of offspring in the animal stage, nor in the intermediate stage of "ape-like man"? Now for the first time did men begin to cross the bridge from inherited selfishness to benevolence? Could the writer give any precise idea when the intermediate stage ended and the family stage began? But if he only affirms a fact which was true from the beginning, how is he getting on?

In the social stage primeval man, over and above a distinct and vivid impression of his own right to existence, begins to have a faint and dubious impression that a similar right should be accorded to other people. In fact, he now propounds the question, "Who is my neighbor?" "The first right that passed away was the right to kill my neighbor; the first that survived was the right that my neighbor should not kill me." We had supposed it was never among the rights of man to kill his neighbor, and it would be gratifying to know when this right began and ended. However, we are content with the survival, and with the fact that the first moral influence is at length evolved by the needs and instincts of social life. "If you have no right to kill me, then have I no right to kill you."

We come at length to the political stage, "when the earliest and—in a certain sense—most authentic records of the human race represent the murder of a brother as the first crime." Why political stage? Why the most authentic record of the human race in a certain sense? Why not in every sense so far as it is proper to talk about conscience? If the writer has any prehistoric old bones relating to the social, family, or intermediate stage, he is entitled to speculate upon them; but what do they testify as to the place of conscience in evolution? He speaks a little further on of the reckless and savage assaults of men just emerged from the animals, and beginning a social life. What right to go back of the emergency? And what if the enormous step he speaks of on a previous page, in the evolution of conscience, is an enormous stride through the fog until he comes to what he calls the political stage? It was now, he says, when the voice of the community—why not the voice of God?—began to proclaim in no hesitating tones to the individual conscience, "Thou shalt not kill," that the word duty began to be in the air. On the contrary, we think it begins to be down on the ground, and that in all the previous stages it has been up in the air, and very tenuous air at that.

The next step in the evolution of

conscience brings us to the ideal or moral stage, when man became capable of forming abstract notions. It is now that utility impresses upon man the idea of rightness as inherent in the constitution of things, and especially of society. The primitive right to kill a neighbor has developed into the idea, "If it is not right for me to kill, then all killing is naturally wrong"; and under the influence of such an ideal as the sanctity of human life, men refuse to kill even when authority commands them; nay, they prefer themselves to die. "And thus we have come to understand what is meant by the significant 'rights of conscience.'"

Last of all comes the religious stage, which is placed last because the association, much more the identification, of religion and morality comes so late in the history of man. But did they not begin at least as far back as the authentic records of the human race? Do the authentic records begin with politics and end with religion? We had supposed they began with religion, whatever they end with, and whenever religion became associated or identified with morality. "And thus the will of the Creator has been by degrees definitely set up as the standard of right and wrong to which men must conform, so that the supreme effort of human morality is breathed in the prayer, 'Thy will be done.'" Set up! But it makes all the difference whether the Creator sets up His will or an evolutionist dreamer, who begins far back in the mists of antiquity, and proceeds at every stage by assumption and guess-work.

Suppose when Shakespeare described the seven ages of man he had outlined three or four pre-natal stages, which were hardly intelligible and could not possibly be verified; and then, instead of beginning with the infant in the nurse's arms, he had begun with the soldier, "full of strange oaths, and bearded like a pard"; and ended with the lover, "sighing like a furnace, with a woful ballad made to his mistress's eyebrows." But this is about the way it goes with these seven ages of conscience. It is safe to say that the first four do not exist at all in any provable or probable shape, while the last three, beginning with the authentic records, should go together, and at least the first should not go before the second, nor the third behind either.

THE CONGRESS AT THE WEST.

The next Church Congress, to be holden in Cincinnati, promises to be one of special interest. It has thus far been confined to the cities of the East; but it has been felt by its friends that it was due to Churchmen of the West to give it a hearing in one of their great centres. We doubt not that the subjects to be discussed will be of the same living character as those which have

called out so large a sympathy in Boston, Philadelphia, and New York. This is indeed the power of the institution, that it has awakened a new intellectual and spiritual life throughout the body. It is the gathering point of all earnest minds. Nor is it a small benefit that it has made our Church known more widely in the community around us as a body of scholars and manly thinkers, able to maintain its principles of faith and worship.

But beyond even this, we hold that the most marked influence of the congress has been and will be in the promotion of a truer unity among ourselves. Men are beginning to learn the plain lesson, which they were strangely slow to accept, that the best cure of many real and a greater number of imaginary differences is that of frank and generous discussion. The very constitution of the congress compels it to be open to the expression of all shades of opinion; it must choose its speakers so as to secure a large treatment of the various subjects; it can never make addresses or coin votes for party ends.

Let earnest men meet to utter their convictions face to face, and they will always be more courteous in debate; they must keep to their logic and avoid personal abuse; and thus they often find that they are nearer to each other than when they looked at their opponents through the mist of party prejudice. No better evidence of the truth of this can be found than in the fact that the congress, although much doubted at the beginning, has been steadily gaining the good will of Churchmen in every rank of our communion. It is not too strong a judgment to hazard, we believe, that within the next ten years its influence will be acknowledged as far greater than its most enthusiastic friends could have dared to hope. Its success will be the fruit of a wise freedom and of a love of the whole Church.

THE CHURCHES OF BOSNIA AND HERZEGOVINA.

One article of the Treaty of Berlin provides for the occupation, administration, and reorganization of the Turkish provinces of Bosnia and Herzegovina by the government of Austria-Hungary. That some opposition would be made to the occupation of the country on the part of the inhabitants, especially the Mohammedans, was quite generally expected; but that this opposition will remain without result may be regarded as certain. The longer the resistance is prolonged, and the greater the sacrifices are which it imposes upon Austria, the more probable it becomes that the union of these provinces with the Austrian empire will not be merely temporary, but permanent. At all events, they will for some time to come be under the administration of the Austrian govern-

ent, which will, of course, endeavor to improve their condition, so as to raise them to a level with the remainder of the empire.

The condition of the Christians of these provinces under Turkish rule has been most deplorable. It is not known how large a portion of the total population they really constitute. An Austrian diplomatist, A. Ritter zur Helle von Ramo, who has turned Mohammedan, and is now a dervish in a convent in Asiatic Turkey, has recently published, in the German language, an elaborate work on the races of the Osmanic empire ("Die Völker des Osmanischen Reiches," Vienna, 1877), in which he estimates the Mohammedans of Bosnia and Herzegovina at 630,000, and the Christians at 612,000. According to the unanimous opinion of the Christian writers on Bosnia the Christian population of Bosnia considerably outnumbered the Mohammedan; the latter is estimated at about thirty-six per cent., while the Orthodox Greek Church is said to embrace forty-eight per cent., and the Roman Catholic Church sixteen per cent. But if there is disagreement as to the number of Christians, there is none as to their social condition. Nearly the entire soil of these provinces belongs to the Mohammedans, who are of the same race as the Christian population, but whose ancestors turned Mohammedan in order to save their real estates and their privileges. Christians and Mohammedans live in profound ignorance. Good authorities state that not more than one per cent. of the population can read, that hardly any one can write, and that at the outbreak of the late war there was not one printing-press in all Bosnia.

This general ignorance rests like a heavy weight on the Churches, and while many promising signs of new life are apparent in the Churches of the same race in Servia, Montenegro, and Hungary, hardly anything is known about the Churches of Bosnia and Herzegovina, except it be that among the chieftains of the insurrection against the Turkish rule a number of priests were found.

It cannot be doubted that an Austrian administration will greatly benefit the Christian inhabitants of these provinces and greatly improve their condition. It will soon put an end to the lawlessness which has reigned there since the establishment of Turkish rule. The regulation of the relation between land-owners and peasants will inspire the latter with a hope for the future, and fill them with an active interest in the affairs of their country which they have been unable to feel before. The praiseworthy and successful efforts which have been made in Austria for introducing the universal instruction of the youth will of course be extended to the new provinces, and can hardly fail to awaken an understanding for the

literary movements among the Slavic population of Austria. Some writers on these provinces even indulge the hope that the permanent overthrow of the Turkish rule in these provinces may induce the Mohammedan *begs*, or land-owners, to return to the faith of their ancestors. "They have never," says McCall, in his work on "The Eastern Question," "forgotten their Christian ancestry, and in many a Mussulman household among the valleys of Bosnia and on the slopes of the Balkan are fondly cherished traditions and memorials of the faith which their forefathers bartered in exchange for the rights of freemen. The Slav Mussulmans are fanatical, no doubt, but it is the fanaticism of castes rather than of religion. Of Islam, in its theological and religious aspect, they know little and care less. Let the Slav Mussulmans of Bosnia and Bulgaria be convinced that the abolition of the Turkish rule does not mean the abolition of their hereditary rights, and they will view the exit of the Ottomans not with equanimity merely, but with warm approval."

Both the Churches to which the Christian population of Bosnia and Herzegovina belongs—the Orthodox Oriental and the Roman Catholic—are largely represented in the neighboring provinces of Austria. Therefore ties both of race and religion will closely unite the Christian inhabitants of these provinces with the population of the neighboring Austrian provinces. In Rome, great exertions are already made to establish new parishes and dioceses. A special agreement will be entered into with the Austrian government, and the well known Bishop Strossmayer, of Diakovar, will be appointed metropolitan of Bosnia and Herzegovina. It may be expected that the efforts of the Roman Catholic Church will be vigorously supported by Austria, while, on the other hand, the Orthodox Oriental Church will have the cordial sympathy and coöperation of the Churches and governments of Russia, Servia, and other States.

MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.*

SIXTEENTH SUNDAY AFTER TRINITY.

The tone of this collect seems, at first sight, difficult to reconcile with the teaching of the epistle. For the Church, in the collect, is the object of the "continual pity of God," and is asking "for cleansing and defence"; while, in the epistle, it is represented as that in which *glory* comes "to God by Christ Jesus," as elsewhere the Church is revealed to us as that by which "the manifold wisdom of God is made known unto the principalities and powers in heavenly places." The difficulty is solved, at first sight, by remembering that, great as the glory of the Church of Christ is, by its oneness with the Head, and by the in-

dwelling Spirit, yet it is made up of earthly members, weak, and liable to sin. St. Paul states very strongly, in the first verse of the epistle, two reasons why the defence of God is needed. For, first, there are "the tribulations" by which, in the expressive meaning of our English word, the wheat is separated from the chaff. And then there is the danger of men's "fainting," losing heart in their own or others' sufferings. What need there is of cleansing we shall readily learn by the spiritual application of the miracle recorded in the gospel. And the lesson, both of the intensity and of the object of this prayer, is plainly gathered in the apostle's entreaty for his converts. He "bows his knees unto the Father." It is suggestive, at least, not only of the earnestness, but of the attitude of prayer. "As I live," saith the Lord, by the Prophet Isaiah, "every knee shall bow to me." And that the expression is not figurative, we gather from the Lord's posture in the garden of the agony; and from St. Stephen's kneeling, and St. Peter's, and St. Paul's with the disciples on the Tyrian seashore. The earnestness of the apostle's praying turns upon the object of his prayer, which is virtually that of the collect for this day, "that the whole family," that is the Church, "may be strengthened with might by God's spirit in the inner man"; "that Christ," the Cleanser and Defender, "may dwell in our hearts by faith." And the end of this is twofold: first, rooting and grounding in love; and then, "being filled," *ἐς πᾶν τὸ πλήρωμα τοῦ Θεοῦ*, not *with* all, but "*up to* all the fulness of God."

There are innumerable side lessons here of great importance. Love—not wisdom, not reason, not even faith, but love—is revealed to us as the source of spiritual knowledge. One almost sees the reason why, since the object of that knowledge is the love of Christ, and that love, "surpassing knowledge," reveals itself to love. Well worth noting also is the description of what we are "to comprehend"; God manifest in Christ, "in breadth, and length, and depth, and height." Of which the cross is the true figure, rising up into and opening the way into the very height of heaven; reaching down into the depth of our wants and sins, and even the depth of the grave and hell; and with its arms stretched out on either side, embracing, in the wide purpose of universal redemption, "the length and breadth" of all time, and all the world. But the prominent thought of the passage, especially in connection with the collect, is the Church's rooting and grounding, out of which it grows up into all the fulness of God. For this first is the Church's "safety and defence," in which she is preserved by the *succor*, the *help*, the *goodness* of God. And the second is the end to be attained when God's continual pity has cleansed it, made it "a glorious Church, without spot or wrinkle, or any such thing." The figure of this rooting and grounding is one of those twofold illustrations of which the apostle is fond, as when he speaks of Christian people as "God's husbandry, and God's building." In the one case the Church is the "many branches of the Vine," in the other it is the building made of "lively stones"; and the rooting or the grounding is that firm establishment in love, by which we continue in safety, and from which, as plant or temple, we grow up "unto Him in all things, which is the Head, even Christ"; which is only another way of saying we are filled "*up to* all the fulness of God."

That is to say, the possibility which is presented to every Christian, and to the whole body of Christians, is the being made like unto Christ. No wonder that such a result is described as "exceeding abundantly above all that we ask or think." And yet no wonder that the result is attainable, since it is not of ourselves, but "according to the power which worketh in us." The two things to be impressed on every man to whom this teaching comes are, first, the smallness and weakness and insignificance of ourselves and our beginnings, so that none may be discouraged from coming to Christ with the little that he has to bring at first; and next the greatness of our possibilities, and of what God expects from us, so that no man may be satisfied with small attainments in spiritual things. We are to grow up as vines from little slips, as buildings from stones laid underground; but we are to grow up into Him, to be filled up to the fulness of God.

The leading, prominent thought that comes to us, as we stand before the gate of the city of Nain, is its comfortable assurance of the Saviour's power over physical death. That city then, desolate as it is now, must have been very beautiful to have merited its name, which signifies "fair." But into it, on the day of the miracle, had come the realization of that consequence of sin, whose mere foretelling cast the first shadow on this fair earth. And that which happened in that city was not a single, though it was a signal, instance of the continual pity and of the Almighty power of Christ. Working unasked, but by the impulse of His own compassion, this mighty miracle, He not only raised one dead man to life, not only comforted one broken-hearted woman; He also asserted His power over physical death, and His purpose, for all men, of a physical resurrection—"the resurrection of this flesh," as the old Creed had it. Life met death that day, and conquered it. And when that dead boy went back alive through the gate of that fair city he was a prophecy of the final day when, through the gate of the city that is fair indeed, the heavenly Jerusalem, the raised bodies of them "that sleep in Jesus" shall be brought with Him who is "the Resurrection and the Life," to the fruition of their eternal inheritance.

But, like all the works of mercy which our Lord wrought upon the bodies of men, there is a lesson here of deeper spiritual meaning, whose application is almost as universal as the lesson that all the earth's "dead men shall live." And in the learning of this truth we shall find the strongest statement of the need of that cleansing for which the collect prays. For this only son, dead, of the widowed mother is God's child, "dead in trespasses and sins." The Church, the Eve of the second Adam, the mother of all spiritually living, weeps over many sons like these. She is a widow, because the Bridegroom has been taken away, and she waits and longs for His return. And her great love for every child that is dead in sin is as though that child were the "only son." Nor is this untrue to either the Divine or the human nature.

"The love
That gave itself for all
Yet closest clings to guiltiest things,
As Magdalen or Saul."

It is just after the pattern of the shepherd with the one lost sheep, the woman with the one lost coin, and the father of the prodigal son. And there are heartaches of men and women in the world to-day, not loving more, perhaps, but yearning and laboring more, over

the "children of their sorrow" than over those "who never transgressed their commandment." This the Church does, and this the Church is—a widowed mother, as of an only son, following with tears, with entreaties, with the winning attractions of her love, dead men; not merely in the first sleep of sin which Jairus's child set forth, but even when they have been so long dead in sin that they lie helpless upon the bier of evil habits, and are borne to burial. Hopeless sinners men account them. Not so the mother's love, nor so the Saviour's power. Out of a worse estate than even this the miracle of Lazarus's raising shows that Christ can lift a soul; out of death not only, but from corruption and decay. And we may well believe that no sinner on the earth to-day has passed beyond the reach of the Church's prayers and of the Saviour's power. There are spiritual resurrections within the experience of men that manifest this truth.

In the progress of this miracle, as in its fact, there are abundant and important points of teaching. First, by whatever process He may please to act—of special providence, of startling event, of secret speaking to the soul, even perhaps of His preached Word—the Saviour must touch the bier. He must lay hold upon the sinful habits of such a life. He must arrest the inward progress of its sins. He must speak through the ear, deaf as in death, His word that bids the soul arise. He must convert the sinner. And what shall the process be? Manifold, undoubtedly, in the ever varying methods in which it is begun; but uniform it is, at least, safest to believe, in the two points which the two next incidents set forth. There is no instantaneous completeness in the first stage of the soul's conversion from sin. The dead man sits up. And so the soul is aroused. He does not rise, nor quit the bier, nor stand erect, nor walk at once. And he only begins to speak. Little by little; that is to say, the grace of God works with a gradual influence upon the soul. Tokens of its new life will be at first feeble and slight; and its utterances will be low and hesitating, as the very beginnings of speech. Sudden conversions, that lift men up at once into the erect attitude of self-confidence, or break out into loud and boastful utterances of self-assertion and self-assurance—conversions that, by an alchemy unknown to nature, even in her slightest efforts, and utterly unknown to grace, transform an abandoned sinner instantly into a completed saint—find no warrant here or elsewhere in the Word of God.

And the completeness of this conversion needs, for its securing, other elements and other influences than that of time. The dead man is "delivered to his mother," only just sitting up, only just beginning to speak. And the soul raised from its death in trespasses and sins by the direct and personal power of Christ, by the touch of the finger of God, which is the Holy Spirit, must not only grow slowly and gradually toward the development and perfection of the new life, but must be cherished, nourished, strengthened. One recalls, easily, the feature in the parable of the good Samaritan, in which the half-dead man, his wounds bound up and soothed with oil and wine, is given over to the inn-keeper, with the words, "Take care of him." And one finds the same suggestion in the miracle of Jairus's daughter raised, of whom the Lord said, "Give ye her to eat." And the mother is entrusted with this work of carrying on to

its completeness what only Divine power could begin. Every sinful child of God, converted, is delivered to the Church, that she may feed it with convenient food—the "milk for babes," "the strong meat" as it goes on to fuller life; the Word, the sacraments, all means of grace, of which she is the dispenser, for God, to men. And all the while it is the "continual pity" of God that "cleanses and defends." It is His succor, His help and goodness, that preserves us evermore. And all men know, of every sinner converted from the error of his ways, that the "glory belongs to God," who visits His people.

WM. CROSWELL DOANE.

ULTRAMONTANE CRISIS IN FRANCE.

A little more than twenty years ago, after indulging myself in the luxury of visiting twelve of the most magnificent cathedrals in England, I was on the continent chiefly for the purpose of comparing them with some of the grandest in France and Germany. My imagination had been most captivated by what I knew of Strasburg and Cologne. So on a certain fine day I took a train at Paris direct for Strasburg. It so happened that a certain Roman Catholic bishop, with a small train of attendants, was on his way somewhere at the South, and notice had evidently been given of his progress, for at every considerable station he was welcomed by distinguished ecclesiastics. This gave me the opportunity of a bird's-eye view, in the course of the day, of a large number of the local clergy. I had before been greatly struck by the very inferior type of the priests I casually met with at Rouen and Paris; and with only two exceptions of the delicate and refined type of the old aristocratic class of the French clergy, the priests I saw became more and more inferior.

Some years afterwards I was not at all surprised when I stumbled, in some paper, upon the statement that in Paris there were 600 unfrocked priests seeking a scanty livelihood as hack-drivers and *concièges*.

How natural it was that these memories should be revived by the admissions of what has just appeared in one of our religious papers, evidently under the authority of the astute Bishop of Orleans, who is almost as absolute a pope in France as Leo XIII. is in Italy, that so few sons of respectable families aspire to the holy office! How few indeed of any grade in society! Under the ancient *régime* the cadets of noble families indulged these aspirations; for high places in the Church were open to them, as to their fathers in the State and in the army. Literary men were not then almost universally, as now, liberals or infidels; and not a few, disgusted with the frivolities and shocked by the vices of idle high life, sought refuge in the Church.

Now, how changed! Nor is this the worst of it, there is so great a falling off of the aspirants for Holy Orders that, in all their numerous institutions for their training, there is a deficiency of not less than three thousand. Even this could be more easily borne than the fact that all the arts and appliances of such Ultramontane clergy as they have fail utterly in drawing congregations. It has come to such a pass that the number even of women attending church is becoming less and less; and of "devout women," alas! how few. Such are the signs of an Ultramontane crisis in France.

The admissions referred to by no means go far as to admit that there is a manifest and strong revival of the old Protestantism. Witness the welcome given in Paris by the poor to the benevolent exertions of Protestant ladies; and the crowds, other than Englishmen and Americans, who attend the English chapels and our church.

It can hardly be regarded as a fortuitous circumstance that one of the greatest of modern French Church orators, Père Hyacinthe, has returned to Paris, burning with almost apostolic ardor for the revival of the Old Gallican Church upon the same scriptural and primitive principles as those of the Old Catholics of Geneva and Switzerland; and the very best we hear of him is his application to the republican government to grant him permission to erect a church in Paris.

A C—N.

ENGLAND.

WORK FOR CYPRUS.—The Society for the Propagation of the Gospel has received the following letter from the Bishop of Gibraltar in reference to its work at Cyprus: "August 15, 1878.—This appeal of the Society for the Propagation of the Gospel in Foreign Parts has my hearty approval. Besides providing for the religious wants of our own countrymen in Cyprus, it is our duty to raise the level of education among the native inhabitants. In furthering these objects we shall be interfering in no way with the Christian Churches already existing in the island. It appears to me that no more suitable thank-offering than this for which appeal is made could well be rendered at the present time for the peace which has been given to the nation in place of the terrible war which once seemed imminent. Englishmen will also acknowledge the duty of making a voluntary effort to improve the condition of this people whom our queen and country have just taken under their charge.

C. W. GIBALTAR."

CONFORMED TO THE CHURCH.—The Rev. Kentish Bache, who has for many years been the Unitarian minister in Moretonhamstead, has recently conformed to the Church of England, and is now curate of Hagley, near Birmingham. The *Inquirer*, the Unitarian organ, speaks of him as having been "in many respects one of the best and most efficient country pastors in our ranks."

COMMON-SENSE AND RITUAL.—A London paper, which has always been the champion of the extreme or "advanced" school, in a late number contains a remarkable article on Fancy Ritualists. It takes the position that all truly catholic ritual and symbolism (with the exception of the cross) can be traced back to some directly practical reason of convenience; and that the present Roman ceremonial is not superior, and frequently inferior to the Anglican and some other uses.

Usages which originated in mere convenience subsequently "had a mystical and religious meaning assigned to them never so much as dreamt of till their original name had somehow been lost sight of." The writer traces altar lights to St. Paul's midnight service at Troas. The custom was continued in the catacombs, where lights were needed even at noonday. Incense was first used in animal sacrifices, to overpower the fumes of roasting flesh. St. Thomas Aquinas declares that its Christian employment began in the effort to sweeten the close air of the catacombs. The vestments, each of which has a symbolical meaning now ascribed to it, were simply the Eastern dress of ceremony worn by sheiks, long before Israel went down into Egypt. The rubric about the "north side" of the altar, which has caused such a river of controversial ink to flow, originated in the desire to prevent the too frequent changes of the officiating priest. Very minute and elaborate ceremonial and numerous festivals had their origin in wealthy monastic churches, to give employment to the great staff of ecclesiastics in constant residence. The writer shows that certain peculiarities of our services, or in the manner of administering them, which are now sneered at by "a little

clique, for the most part consisting of very young, very stupid, and very ignorant men and women, who persuade themselves that everything Roman, because Roman, must be right, was the best," would be extravagantly lauded if they belonged the missal instead of the Prayer Book. He advises those who are engaged in the effort to restore the pre-Reformation Anglican rite not to treat every little chapel as though it were a great monastic church, and to remember that over minuteness in ritual is even in the Roman Church a hindrance to its influence over the educated classes.

A FALSEHOOD NAILED.—A correspondent of the *Irish Ecclesiastical Gazette* states that he had recently seen in the *Irish Church Advocate* the following reference to the Society for the Propagation of the Gospel: "It is a great drawback to the success of the society to find that some of their converts, after being trained in ritualism, have taken the further step and gone over to the Church of Rome. This happened quite recently near Bombay, where, after the way had been prepared by the High Church missionaries, the Roman Catholic Bishop entered the field and baptized more than 500 converts." He had since received from Prebendary Bullock, the secretary of the venerable society, the following letter:

"Dear Sir: If the propagators of the report which you mention have been, as they say, 'saddened' by it, they will doubtless be comforted to learn that the report is contrary to fact. It appears to have originated in the sanguine temper of a Roman Catholic editor in India. The fact is that a Roman Catholic bishop 'visited' a district where there were 500 Christians left in the charge of native ministers, connected with the Society for the Propagation of the Gospel, and it was stated that he had converted the 500. Our missionary, the Rev. J. Taylor, went from another part of the diocese to ascertain the truth, and spent three months in going up and down the district and seeing personally the native Christians and their heathen neighbors. He reports, as the result of his visit, that about sixteen Christians formerly connected with the Society for the Propagation of the Gospel have been taken into the pay of the Roman Catholic bishop, that 484 of the Christians remain faithful to the Church of England, and that he received many hundreds of applications from unbaptized (but not uninstructed) natives for admission into the Church. Out of these candidates he selected 1,200 whom he judged best prepared, and baptized them, so that the mission now numbers 1,684 Christians in connection with the Church of England. There are two morals to be drawn from this by members of the Church of England: (1) Not to listen too credulously to slanders against missions—especially those of their own Church. (2) To strive, with all their energy, to increase the number of missionaries. Had not 500 Christians been left, through dearth of missionaries, without any European teacher, they would never have been made the subjects of this untrue report, perhaps they would not have received a visit from the Roman bishop."

ENGLISH MISSION TO CABUL.—For some time the English papers have been speaking of the surliness of the Ameer of Afghanistan towards the British government. The several cable dispatches on the subject indicate trouble. The state of the case may be understood from the following facts: The Afghans are a stalwart race, of whom it has been said that nothing is finer than their physique or worse than their morals. They say of themselves that they are content with discord, alarms, or bloodshed, but never with a master. They live between the English and Russian possessions, and an independent nation made up of such materials is regarded as a better barrier than a chain of mountains. There was, in 1872, an understanding entered into between England and Russia that neither would endeavor to carry its influence into Afghanistan. But the Ameer says that recently Sir Lewis Pelly tried to make him a vassal of the Indian government, by requiring him to accept a permanent British resident at Cabul and by placing his troops under British officers. It is said that Sir Lewis exceeded his instructions. However this may be, the Russians lost no time in taking advantage of this false step to establish relations themselves with

the Ameer by sending an army to Cabul. The English thereupon sent a mission, which was met by an armed force, the commander of which refused to allow the mission to enter Afghanistan. This action is ascribed to Russian interference and influence. Much indignation was felt in India and England, and a large force has been ordered to the frontier. But there is a disposition to avoid unnecessary complications, and the reckoning will be with the Ameer alone. The matter will probably be placed in the hands of Lord Lytton, the Viceroy of India.

IRELAND.

JESUIT TACTICS.—Instances like the following are by no means infrequent. They are but practical illustrations of the kind of morals to be found in a Church which teaches that salvation is to be sought only within its pale. Fortunately, however, common honesty and honor may be found elsewhere. The story is attested by the Rev. Alfred M. W. Christopher, rector of St. Aldate's, Oxford. A Presbyterian family residing in Dublin consisted of father, mother, and three children. The parents were pious, and devotedly attached to their children, watching tenderly over their education and morals. About five years ago a Roman Catholic servant was employed in the family, and soon began her arts to lead the little ones away from Protestantism.

In 1874 the children—aged respectively 13, 11, and 10 years—were, without the knowledge of their parents, admitted into the Roman Catholic Church by a "father" of a convent in Dublin. In July, 1876, they were taken secretly in a cab to Cardinal Cullen, who confirmed them. The deception was discovered by the father in February last. For the four intervening years the children have been residing at home, attending family worship, going regularly to school on the week-days, attending on Sundays the Sunday-school of their church, and never by word or deed giving any indication of what had taken place. Trained skilfully in the art of deception by those who had led them astray, they lived one long, protracted lie in the sight of their parents, who had no reason to suspect anything wrong in them. When at last found out they at first denied everything. "We are Protestants, and intend to remain Protestants," said the three with one voice. When, however, lying was no longer of any avail, they changed their cry, and alike with one voice exclaimed as it were in unison, "We are Catholics; we are Catholics." They have since then openly defied and disobeyed their father, refusing to attend church with him, or to be present at family worship, or otherwise to submit to his lawful authority in the religious ordering of his household. They had evidently been instructed first to systematically lie and deceive, and then to be openly defiant. When remonstrated with by their father on their lying and deceit, they replied, "It is no harm to tell lies in the cause of religion!"

SCOTLAND.

DIOCESAN SYNOD OF ARGYLL AND THE ISLES.—The annual Diocesan Synod of Argyll and the Isles was held in Christ church, Lochgilphead, on the 5th of September. The attendance of clergy and laity was smaller than on previous occasions. The Assistant Bishop of North Carolina was present throughout the whole of the proceedings.

The bishop delivered a very impressive charge, in which particular reference was made to the benefits and the harmony of the late Lambeth Conference.

The following resolution was adopted with but one dissenting vote: "That this synod, whilst recognizing the extreme importance of completing the organization of the Church by the restoration of the metropolitan authority to the See of St. Andrews, does not deem the present moment an opportune time for the restoration of the said metropolitan power."

At the close of the session Provost Noyes expressed the satisfaction that all felt at the presence of the Assistant Bishop of North Carolina that day, and concluded by thanking the bishop, in name of the synod, for the honor that he had done them.

In reply the Assistant Bishop of North Carolina expressed the satisfaction that he himself

felt in being present at a synod of the Scottish Church. He said that this was the only synod that he had ever attended out of his own district, and observed that every American Churchman must feel the greatest interest in, and regard for, the Scottish Church, as it was to Scotland they were indebted for their episcopate.

The synod was then dissolved.

GERMANY.

DEATH OF AN ENGLISH CHAPLAIN.—A German correspondent of the *Guardian* writes: On Thursday, August 29th, there died at Carlsruhe, Grand Duchy of Baden, in a good old age, the Rev. D. Hechler, who for many years has maintained the services of the Church of England in that town. Mr. Hechler was of German extraction, but entered Holy Orders in the Church of England many years ago, and worked long and zealously as a missionary in India. Failing health obliged him to return some years since to his native land, and he fixed his residence at Carlsruhe.

ITALY.

BRIGANDAGE.—The evil of brigandage in Italy is augmented by the fact that the robbers are in secret league with persons in every class and rank in Italian society, through the medium of a society known as the Mafia. Sixteen, and among them some of the most noted and desperate brigands, were recently convicted and sent in the criminal's van to prison. On the way, passing through an obscure street, a sudden explosion caused the van to stop. In the confusion four or five of the criminals leaped from the conveyance, their handcuffs dropping from them at once. The guards started in pursuit, followed by a rabble, and while attention was thus called off from the van the remaining robbers, including the three chiefs, slipped quietly out and effected their escape.

The *Libertà*, commenting upon the occurrence, has no doubt that the thing was planned by members of the Mafia, among whom were some of the officers of justice.

SWEDEN.

THE GENERAL SYNOD.—The General Swedish Synod, which meets every fifth year, was opened on the 3d of September, at Stockholm. It is composed of thirty clergymen, of whom fifteen hold their seats by right of office and fifteen are elected; and of thirty elected laymen. The Liberal clerical party is not represented in the synod. The most important subject under consideration of the synod is the proposed change in the mode of election of the clergy in places where no patronage exists. The old mode of election is so much connected with the proprietorship of land that it constitutes a collective patronage. The Liberals demand that the territorial elective franchise shall be changed into a personal elective franchise.

CANADA.

NOVA SCOTIA—Halifax.—St. Margaret's Hall, an excellent school for girls, has been removed from Yarmouth to Halifax.

NEW HAMPSHIRE.

ANNUAL CONVENTION.—The twenty-eighth annual convention of the Church in this diocese was held in St. Paul's church, Concord, on Wednesday and Thursday, September 25th and 26th, the bishop presiding.

On Tuesday evening the usual missionary service was held, and a sermon was delivered by the Rev. J. W. Beard, of Dover.

On Wednesday, at 9 o'clock A.M., Morning Prayer and the Litany were said, after which the convention was organized, and Mr. H. A. Brown was elected secretary.

After the appointment of the usual committees, the convention adjourned for Divine service. The anti-communion service having been said, the bishop delivered his annual address. The bishop, in the beginning of his address, referred to the bereavement of the diocese by the death of the late Rev. Drs. Eames and Bouton, and Mrs. Leaver. In treating of the affairs of the diocese, he commented gratefully upon the bequest of \$500 to the fund for the support of the

episcopate by Miss Ballard, of Brunswick, Maine. The bishop has visited during the last year all the parishes and missionary stations in the diocese. He has ordained 2 deacons and 1 priest, consecrated 1 church, received 2 new candidates for Holy Orders (making 8 now in the diocese), deposed from the sacred ministry 1 clergyman, confirmed 123 persons, administered Holy Communion 36 times, preached 147 sermons, delivered 104 addresses, baptized 17 persons, solemnized 1 marriage and 4 funerals. Funds are greatly needed to carry on the missionary work of the diocese, and to assist aged and infirm clergy and the families of deceased clergymen.

The convention was occupied principally, during its business sessions, with the discussion of the amended constitution and canons, which were finally adopted, and with the hearing of reports and the elections.

The elections resulted as follows:

Standing Committee—Clerical: The Rev. Dr. Coit and the Rev. Messrs. Sears and Roberts. **Lay:** Messrs. A. R. Hatch, W. L. Foster, and H. A. Brown.

Trustee of the General Theological Seminary—The Rev. D. C. Roberts, in place of the late Dr. Eames.

Treasurer of the Diocese—Mr. George Alcott. **Registrar—**The Rev. Hall Harrison.

MASSACHUSETTS.

MALDEN—St. Paul's Church.—On St. Matthew's day, September 21st, in this church the Bishop of Central New York admitted to the order of deacons his son, James O. S. Huntington, A.B., of Syracuse. The Rev. Dr. F. M. Hubbard, of St. John's school, Manlius, presented the candidate, and the Rev. Geo. S. Converse, of St. John's church, Boston Highlands, delivered the sermon.

WORCESTER—All Saints' Church.—Unusual interest and activity prevail in this parish, both rector and people showing an earnestness in Church work very commendable. The Rev. Dr. Huntington, the rector, is delivering a series of sermons on Sunday mornings, having reference to Church work, which have been listened to with much interest, and have received the hearty approval of his people. These sermons are preliminary to the usual Autumn organizations of the parish for Church work during the year. The various organizations existing are intended to unite all persons, young and old, in the parish for some kind of work.

SOUTH WORCESTER—St. Matthew's Church.—This church is an outgrowth from All Saints' parish, and showing increased signs of activity. The church building has recently been renovated and the outside newly painted. Within it has been newly carpeted, the pews recushioned, and a handsome stained glass window (formerly in the old All Saints' chapel) placed in the chancel. The Rev. Mr. Osgood, the rector, is enthusiastic in his work, and the outlook for the future of the young parish is very encouraging. On the evening of the Fourteenth Sunday after Trinity, September 22d, at the reopening of the church, special services were held, and an appropriate sermon was delivered by the Rev. Dr. Huntington. He referred briefly to the reasons for establishing St. Matthew's mission, and the cares and trials incident to maintaining the same up to the present time. In closing he congratulated the people on their beautiful place of worship, with encouraging words in regard to their future prospects, adducing reasons why the doctrine, discipline, and worship of the Protestant Episcopal Church has in its elements of unity which all unprejudiced and intelligent persons must eventually recognize.

HAVERHILL—Church of St. John the Evangelist.—A harvest-home festival was held recently in this parish. Divine service was held, the church being beautifully decorated, and a sermon was delivered by the Rev. E. L. Drown, of Newburyport, upon "Seed Corn; or, Death the Way to Life," from the text, "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." After the service a collation was spread on the lawn near the church.

NEW BEDFORD—St. James's Church.—The new church in process of erection by the members of this parish is to receive the gift of an entire set of

stained windows of cathedral glass, from designs submitted by McDonald, agent, in Boston. The whole set is to be specially imported, and is to be of peculiarly rich design. There are nine triple side windows, besides the large wheel or "rose window," and the window directly under the rose window, which in itself has seven large panels and three smaller ones. The centre panel will contain a full length figure of St. James the Apostle (with the staff), in height about eight feet. The rose window is to have alternate panels of peacock feathers and acanthus leaves, and the centre panel of all holding a dove in act of flight. Each of the side windows contains an emblem of the Church in the centre of the three panels, and the borders of each set of windows will be of some appropriate emblematic flower in wreaths or clusters; as for instance, number one has a cluster of wheat heads, with a border of the window laid in passion flowers on a ruby ground; number two, a Bible, with a border of lilies; three, an emblem of the Holy Trinity, with tracery in border to correspond; four, a lamb, with a border of daisies; five, a star, with the border of roses on a brown ground; six, the cross, with a border of acanthus leaves; seven, an anchor, with the border of morning-glories; eight, a crown, with a border of passion-flowers on a blue ground; nine, "I. H. S.," with a border of lilies and roses combined.

The chancel will be lighted from the roof alone. The vestry-room will have windows corresponding with those in the church. Each window is to be commemorative, and will be illuminated at the base.

Various other valuable gifts have been presented by friends at home and abroad, among others a font, of old English design, to stand on a panelled base at the north end of the church. The inscription, "One Lord, One Faith, One Baptism," cut in relief around the bowl, is framed in a Norman fretting or toothwork, and a wreath of trefoil heads encircles the top. The interior of the font is heavily gilded. The whole will be provided with a pyramidal cover, which will be suspended by chains from the ceiling. A white marble floor has been presented for the chancel, and a lectern of carved wood. An Oxford Bible, full bound, has also been presented, with altar books to correspond, full bound. The altar appointments are to be of exceedingly rich design in polished brass, being an altar cross, with vases to accompany it. There are to be three full sets of altar coverings presented, some in embossed silk and others of heavy cloth of the usual colors, and a portion also of a solid silver service has been provided for.

The walls of the new building are going up rapidly, and the church promises to be very beautiful. The parish is only six months old. The first service was held on the 10th of March, and the corner stone of the church was laid by the rector (the Rev. C. H. Proctor) on the 25th of July.

NEW YORK.

ANNUAL CONVENTION.—The ninety-fifth annual convention of the Church in this diocese met in St. John's chapel, the bishop of the diocese presiding, on the morning of Wednesday, September 25th, and adjourned on Thursday afternoon. The convention was opened with Divine service and the celebration of the Holy Communion by the bishop, assisted by several of the clergy. The sermon was delivered by the Rev. Dr. P. K. Cady, from St. John viii. 32.

At the conclusion of a recess the convention was organized for business, the Rev. Dr. Eigenbrodt being elected secretary, and Mr. E. F. Delancey treasurer. The usual committees were appointed, and the church of the Holy Spirit, New York city, was admitted into union with the convention. The Bishop of Springfield was invited to a seat in the convention. The convention then adjourned to Thursday morning, and in the evening a reception was given to its members by the bishop, at his residence.

On Thursday morning the convention assembled for business after Morning Prayer. No business of unusual importance was transacted, the convention being occupied with the reading of the bishop's annual address, and with routine work.

Before the address was delivered the elections were held and resulted as follows:

Standing Committee.—*Clerical*: The Rev. Morgan Dix, D.D., William G. Eigebrodt, D.D., William F. Morgan, D.D., and Isaac H. Tuttle, D.D. *Lay*—Messrs. Stephen P. Nash, Lloyd W. Wells, Henry Drisler, and George M. Miller.

Missionary Committee.—*Clerical*: The Rev. Alfred B. Beach, D.D., Cornelius E. Swope, D.D., Octavius Applegate, Christopher B. Wyatt, D.D., and James Starr Clark, D.D. *Lay*—Messrs. William M. Kingsland, James Pott, C. A. Higgins, John Carey, Jr., and Elbridge T. Gerry.

The various annual reports of the different funds and associations of the diocese were then presented and read. The Rev. C. T. Woodruff, Superintendent of the City Mission Society, reported that the society had received \$20,000 during the past year, and had exceeded that sum in its payments by nearly \$3,000.

The trustees of the Aged and Infirm Clergy Fund reported receipts for the past year of \$10,700.99. The total fund is now \$49,760.33, and is safely invested.

The Rev. Dr. Peters read a report from Bishop Seymour, as Superintendent of the Society for Promoting Religion and Learning. The annual income of the society has suffered much shrinkage by the failure of lessees and reduced rents, and needs more aid to help struggling students for the ministry. The Rev. Frederick B. Van Kleeck and Mr. George D. L. Harrison were elected trustees of the society, and a motion by the Rev. Dr. Dix expressing regret at the prospective loss to the seminary of Bishop Seymour was carried unanimously.

The trustees of the Episcopate Fund reported its invested capital as \$110,602. The last year's income was \$17,101.98, and the expenditures were nearly as much.

The committee on the Parochial Fund reported that they had been informally advised of a bequest to the fund of \$39,000 by the late Commodore J. H. Graham, of Newburgh.

Following is the annual address of the bishop: *Dear Brethren of the Clergy and Laity*:

After an absence of less than three months from the diocese—an interval slightly exceeding the ordinary length of a Summer vacation—having crossed and recrossed the ocean, and passed many days in consultation with bishops from every quarter of the globe, I am more happy than I know well how to express to find myself, through the good providence of God, once more in the midst of my friends and brethren; in the midst of the work of the diocese; in the midst of home blessings, temporal and spiritual, which fill the heart to overflowing with thankfulness.

Doubtless, dear friends, there are many among you who have had your cares and sorrows. The good Lord, in His great mercy, support and cheer you and sanctify all your trials to your temporal and everlasting good. But, on the whole, I think we may all feel grateful for a season abundant in blessings; general health, in this part of the country, and gleams of returning prosperity, may well move us to lift up thankful hearts to Him in whom we live, and move, and have our being.

Yet, in the midst of this brightness in our own skies, all of you will be turning your thoughts toward the dark and heavy clouds of sorrow and distress which hang over a distant part of our country. Our dear Southern brethren are indeed sorely visited. Disease and death are in every house; and no one can tell what a day may bring forth. Devoted clergymen have fallen—faithful nurses have been swept away—human help seemed failing; and, but for succor sent from distant friends, the destitution and distress must have been utterly hopeless. A clergyman, a few years since a member of this diocese, well known to many of us for his fervent zeal and devotion, one who in mature life had left his well-worn rank in military service for an humble place in the ministry of the Church; and who, under a constraining sense of duty, after a few years of service at the North, returned to the South; he, not sparing himself, when the pestilence came, was quickly snatched away to a place of rest. Some of our dear Sisters of St. Mary, who a few years since went South to render aid in an epidemic, and to minister in other good works, and who did not turn away from this last distress, have gone, as we humbly trust, to their great and blessed reward.

Dear brethren and friends, before any further

words on this or any other subject, I must thank you from the bottom of my heart for the earnest, loving, Christian spirit with which you have poured forth your prayers and your offerings for that suffering people. An inexpressible consolation it has indeed been to me to hear of the bountiful gifts of mercy which have gone from some of our parishes and people. The God of heaven and earth reward you in blessings temporal and in blessings spiritual, and give you to feel and know how good it is to be merciful as God is merciful, and to lay up treasures in heaven.

Dear brethren, "whom the Lord loveth He chasteneth." It is not for us to interpret the mysterious dispensations of the Most High. But it is always safe for us to assure ourselves that out of every chastisement from the Divine hand some blessing at some time and in some quarter is to issue. Can we doubt, looking merely to the operation of causes which we can observe, and to some extent comprehend, I say, can we doubt that this great and sore visitation of God's chastening providence will, through His unsearchable mercy, work out inestimable blessings for this whole country? Who can doubt that the two great sections will be drawn together and united in the bonds of love, as they were never united before? Not in vain will have been the suffering and loss on the one side; not in vain will have been the outpouring of sympathy and prayer and material aid on the other. In some future year inquisitive and speculative people, struck with the wonderful reign of peace and good will, will be saying to each other, "How came these lately hostile sections to learn to be so tender and considerate toward each other? How came they to have, seemingly, such absolute confidence each in the good-will, in the spirit of—not only justice, but generous self-sacrifice, the one toward the other—each 'looking' not merely 'on his own things' in a narrow, partisan spirit, but 'on the things of others' as desiring their good?" And the answer of the Christian philosopher will be: "God, in His great wisdom and mercy, first softened their hearts with His severe, chastening hand, and then touched them with the finger of love. He caused them to know and love each other in the midst of the plague. He sent death in his most terrible form to open a way through which they might draw near and embrace and understand and sympathize with each other; and so they have been united forever; and what God hath joined together let no man put asunder."

God grant that this vision of faith and hope may become a great and abiding reality, so that our children may have reason in future years to say, "That visitation of 1878 was a sorrowful trial, but God meant it for good."

Again thanking you, dear brethren, for all that you have done, are doing, or are proposing to do, to alleviate the sore distress of our dear brethren at the South, I pass on to other topics.

And, perhaps, dear brethren, you will be expecting to hear something from me touching that remarkable conference of archbishops and bishops at Lambeth, from which I have just returned.

I hardly know where to begin, or where I can make an end; certainly my statement must be very brief and very imperfect.

As you have probably already heard, the conference consisted of just one hundred archbishops and bishops. Some of them from the remotest parts of the earth. They came together for consultation upon the invitation of the Archbishop of Canterbury, who issued the invitation after consultation with many of his brethren at home and abroad. Their coming together was purely voluntary. They were not a synod. They were not a general council. They were without authority to enact laws absolutely binding upon the Churches, or branches of the one Church, which they represented. The resolutions which they adopted were in the nature of recommendations, carrying with them such respect and influence as were due to the office and character and numbers of those who put them forth. It is not too much to say that, for numbers, and weight of official position, and character, it was the most important ecclesiastical assemblage that has taken place since the Reformation, and indeed for a long time previous. Of the spirit of wisdom, moderation, hearty fraternal sympathy, and earnest devotion,

which animated that venerable body, it is impossible to speak too strongly. With that freedom of thought and judgment which might be expected to characterize such an assemblage of learned and intelligent men, there was united a profound sense of the supreme, revered, unalterable authority of the one Truth, "once for all" delivered to the primitive saints, and abundantly vindicated and confirmed amid the conflicts of ages. All minds were untrammelled, but they acted together with wonderful unity and cordiality.

The published recommendations in which they united convey no adequate idea of the careful and critical discussions which prepared the way for them, and secured the unanimous and weighty conclusions that were reached. Vast fields of inquiry were brought under notice in committee or in the open conference which do not appear in the brief condensed summary of their judgments. For example, the sceptical and infidel lucubrations appearing among the tendencies of the age could scarcely be expected to escape the notice of such an assemblage of the chief pastors of the Church. And in the conference some very weighty and eloquent observations having been made, the subject was referred to an able committee, several members of which had already made manifest their competency to deal with it. But in the meeting of the committee a very little reflection sufficed to convince them that the subject was too vast and complicated, and the material they themselves were able to contribute too large and weighty to be moulded into an adequate report in the fortnight which they had for work, besides having other important subjects referred to them, and they at once agreed to excuse themselves from making any report on the subject. A few members of the conference seemed anxious that the matter should receive some formal public notice; but the prevailing feeling of the bishops, I think, was that, inasmuch as many of the most competent individual minds in various parts of Christendom had already effectively handled the subject and would undoubtedly hereafter continue to do so, the vindication of injured truth might very well be left to those spontaneous individual efforts, the conference confining itself mainly to strictly ecclesiastical affairs. For myself, I confess I was strongly of this latter opinion.

As is generally known, the course of the conference was in brief as follows: The first morning was occupied with the regular Morning Prayer, a sermon by the Archbishop of York, and the administration of the Holy Communion; all taking place in that venerable chapel of Lambeth Palace, in which our Bishop White and Bishop Provost, and many Anglican bishops had been consecrated. In the afternoon of that day, and during the following days of that first week, the six subjects which had been arranged for consideration, and of which public notice had been given, were discussed in order, and then referred to committees, that they might be carefully considered and made the subjects of reports. At the close of that first week there was a recess of a fortnight, during which the committees sat almost daily for several hours; and then came the second session of the conference, during which the several reports were received, discussed, and acted on, as has been made known in the published report of the conference. It should be added that many questions proposed by foreign bishops in relation to difficulties found in their work were sent up to the committees, and were answered by them, either privately in personal communication, or through the general recommendations which they included in their reports—one more example out of many which might be adduced to show how much useful work was done by the conference, which does not appear in any definite way intelligible to ordinary readers in the brief records of the body. At length—for I must be brief—the second Lambeth Conference closed—closed with one of the most touching and impressive scenes which it has ever been my fortune to witness in all my experience of deliberative assemblies. The Archbishop of York, in dignified and affecting words, moved a vote of thanks to the Archbishop of Canterbury for the impartial and able manner in which he had presided, and for the very kind and munificent manner in which he had day after day extended hospitality to the one hundred members of the conference. The

motion was seconded by the venerable Beresford, Archbishop of Armagh, in a few loving words, by the Primus of the Scotch Episcopal Church, and by the Bishop of New York.

My dear brethren, in order to appreciate the feelings of the Archbishop of Canterbury at that moment you must recall some of the scenes through which he had lately been passing. Many of you will doubtless remember that one year ago his only son, the Rev. Craufurd Tait, a most engaging and promising young man, was here at my side, and I had the great pleasure of presenting him to you. While in this country he won all hearts, where he appeared, by his modesty, cheerful manliness, and sweetness of character. A fortnight later, in Boston, during the session of the General Convention, he appeared for a few moments in each house to deliver a fraternal message from his father. All were struck with the quiet, simple, graceful dignity with which he performed the delicate duty. He returned to his home; and after a few months I heard from his father that he was very ill, and a great sufferer; and only a few weeks before the meeting of the Lambeth Conference the venerable father administered the Holy Eucharist as a closing earthly gift of grace, and said the Commendatory Prayer; and a few days later, standing near the grave at the close of the funeral service, he gave the apostolic benediction to the vast assemblage of weeping, sympathizing mourners. Then came the severe work and the crowded engagements of the conference. It was a marvel to see him and Mrs. Tait, as I did (for I was a privileged guest in the palace for weeks), meeting duties, meeting company in a serene and even cheerful spirit, with never-failing cordiality, the repressed sensibilities only now and then, as at Morning and Evening Prayer, trembling to the surface; but nothing to check the enjoyment of others—nothing to remind them of death and sorrow. But there was one thing more trying to the nerves than all else—the universal murmuring of assent to the words of love, to the vote of thanks; and I was not surprised when the venerable president, with moistened eye and trembling lip, rose, expressed himself unequal to anything more than the simple word of thanks, and closed all with the blessing of peace.

I think I hazard nothing in expressing the confident belief that every bishop retired from that conference, not only with warmer feelings of veneration and love for the highest chief pastor of the Anglican communion, but with greatly increased courage and confidence in resuming his work in the Church of God. They had seen that their brethren and associates in the work of Christ in every part of the world were able, earnest, God-fearing men, "full of the Holy Ghost and of wisdom"; they had seen many things done to give increased facility and efficiency to the work of the Church; they doubted not that in the future the interests of that Church would be well cared for; and they went their way, each saying in a fervent spirit in his own heart, "As for me and my house, we will serve the Lord." May the all merciful and gracious Lord see them all returned in safety and peace to their homes, to keep in mind for long years all that they have seen and heard of the doings of their faithful brethren, and to carry their renewed life into all parts of their work.

Before leaving the subject of the English Church it may not be amiss to bestow a few words upon the changes which have taken place in its interior work, and in the provision made by it for the well-being and progress of Christian work in foreign parts. It is a little more than forty years since my first visit to England. During that period the whole spirit and face of things has been changed in the life of the Church of England. No doubt there were always earnest and godly men in its ministry, as Hooker and Herbert and Wilson and a host of others, and so also among its laymen. But things were comparatively stationary. The growth of the population, especially in towns, was not met with a corresponding increase in the supply of ministerial services and church accommodation. There was a lack of enterprising and aggressive Church work. That form and measure and extent of Church work and religious duty which had been known and accepted in past years was considered as sufficient

for present and future years. But about forty years ago a fresh and deeper religious spirit seemed to stir vast portions of the Church. The preaching became more earnest. The demand for clerical labor and self sacrifice became more exacting. Good works became more abundant and more impressive. New fields of clerical labor were entered upon. Colleges were founded for the more thorough education and training of young men looking to the ministry. New churches were erected with almost unexampled zeal and devotion, with the aid of voluntary contributions of earnest-minded laymen, twenty perhaps, in a year, where before scarcely three had been built in twenty, or even in fifty years. The earnest Christian love began to take note of the neglected crowds in large towns, and caused provision to be made for their spiritual care. The Bishop of London's Fund, for example, of comparatively recent origin, has supported a large amount of mission work in that city.

But this more earnest spiritual life was not confined in its operation to the interior of England, or of Great Britain. Its influence was extended to foreign parts. Faithful men offered themselves in larger numbers for mission work in foreign English settlements, and in heathen countries, especially when those countries were in any way under English influence.

Better views of the importance of the episcopate in foreign fields rapidly gained ground, and about thirty-five years ago there was a vigorous general movement to found episcopal sees, and to send abroad bishops to superintend Church work in distant parts, and to ordain and confirm. In earlier times there seemed to have been a prejudice against providing the episcopate for foreign parts. As is known to many of you, several applications were made by Church people in this country, prior to the Revolution, to be provided with one or more bishops. Those applications were unsuccessful; not, I believe, from any unfavorable disposition on the part of the ecclesiastical authorities, but owing to the indisposition of the ministry of the day to grant such privileges to foreign communities. You can conceive of the disabilities under which Church people here rested in those days. If a minister or congregation desired episcopal counsel or direction they had to apply to the Bishop of London, a remedy involving so much trouble and delay that it was not often resorted to. Our young men who desired to enter the ministry of the Church had to cross the Atlantic to obtain orders, and it is estimated that one in every five who made the attempt lost his life by sickness or shipwreck. Surely it was owing to the kind providence of God that the close of the long struggle of the Revolution saw so much of the Church here surviving, and with so intelligent an apprehension of her principles and her needs.

And what a contrast the Lambeth Conference, with her 100 bishops from every part of the earth, presented to the condition of the Anglican communion one century ago. Then with a great lack, in her remote borders, of episcopal care and episcopal ministration. Now, with present care and present ministration in her most distant fields, easy communication between all the parts, and a spirit of unity and concord, with the slightest possible exceptions, reigning among her children from one side of the earth to the other.

But, dear brethren, we must now turn to look at our home duties and at the claims of the Church within our own borders. On the first day of last July the quarterly stipends of the missionaries of the diocese were duly paid by the faithful and attentive treasurer, but he was left with a deficit of \$500. In a very few days, *i. e.*, on the first day of October, another quarterly payment will become due; and I think it has been usual for the missionaries who come to the convention, as most of them do, to receive their payments before they leave the city. Surely it ought to be so. But in order to make all these small payments the treasurer needs \$1,100 in addition to the amount already in hand. Dear brethren, for the bountiful contributions which have gone forth from this city, and largely from members of this diocese, for the relief of our Southern brethren, I have already expressed warmly my great satisfaction and thankfulness. In more than one case the amount contributed from or through a single parish in this city was much more than double the whole sum

appropriated to our diocesan missionaries during the year. And had the sums contributed to our Southern brethren been quadrupled, if needed, and well applied, my satisfaction would have been all the greater. But here were two great duties. The one was well and nobly done. The other has been in some degree overlooked. They cannot be weighed against each other. Both were imperative duties. Both were acknowledged duties. But in the one case there was open and apparent suffering, appalling wretchedness and death struck the public heart with horror, aroused all its sympathies; daily representations and appeals kept the harrowing scene before the eyes and extorted such succor as human beings were able to offer. In the other case there was absolute silence. The coming in of the needed supplies was a thing taken for granted. The thirty or forty Christian ministers were struggling on with their arduous duties, duties which ministered instruction and consolation to a vast number of widely-scattered people. But their work went on in comparative silence. Their personal trials and needs were little seen or thought of, and to day we come face to face with an *indebtedness* which gives rise to sore anxieties, and which we must promptly discharge. I know the ability and the good-will of the members of this convention, and I trust they will not let the sun go down upon the treasurer until he has been amply supplied with the means of satisfying all claims upon him.

Up to the time of my departure for the Lambeth Conference I had been for several months incessantly employed in visiting the churches of the diocese. On Sundays and week-days, in sunshine and storm, the work was prosecuted without intermission, and the survey made included an aggregate of labor among the clergy and of fruit resulting, under God, from that labor, for which any bishop and any diocese may well, I think, be grateful. The visitations were suspended perhaps a fortnight or three weeks earlier than usual, and consequently some few parishes remain to be visited during the months of October and November. I am sure the clergy will not ask for visitations this Autumn unless they are really needed. Where they are needed, Providence permitting, I shall be very ready to make them.

Immediately after our last annual convention I was engaged for three weeks in attending the session of our general convention in Boston. It was distinguished for the cordial harmony that prevailed in both houses, and for the very warm-hearted hospitality of the Church people of that city. As usual, there was a large amount of business of detail, designed to facilitate the general work of the Church. Resolutions were adopted making the general convention a board of missions, and providing a large board of managers to meet every second month to take charge of the work of missions during the recess of the general convention. Within a few days after the close of the general convention occurred the meeting in this city of the "Fourth Church Congress," and it became my duty, according to the request of its committee, to take the presidency of it. The discussions were ably conducted, were listened to day after day by large and, for the most part, approving audiences, and left behind them, I think, pleasant and useful impressions.

On the morning of one of the days of the Church congress I was called away to take part in the consecration of the Rev. Dr. Scherschewsky as Missionary Bishop of Shanghai, with jurisdiction in China. It is well known to most of you that the newly-consecrated bishop had been for fifteen years or more a missionary of our Church in China, was well acquainted with the Chinese tongue, had translated the entire body of Holy Scripture into pure Chinese, and was familiar with the character and manners of the people of that country. He is a man of remarkable intelligence, judgment, energy, and devotion; and I cannot but cherish the hope that, with the blessing of God, he will be an instrument of great good in the Christian work in that vast empire. It is well known to most of you that his strongest hopes are placed in the efficiency of a *native ministry*, and he has taken steps toward the founding of an institution in China for the education of native converts, that they may be trained for the work of the ministry. His judgment in that regard is confirmed by the experi-

ance and judgment of the late lamented Bishops Selwyn and Patteson, who both became convinced that their chief hope in Melanesia must be placed in a native ministry, and who adopted measures accordingly.

Bishop Schereschewsky was present in the Lambeth Conference, and both there and at the table of the Archbishop of Canterbury, and in many private circles, impressed his brethren with a conviction of his ability, judgment, and force of character. It was largely owing to the influence of his presence and statements that the following passage was reported from one of the committees of the conference and unanimously approved by the conference itself: "Believing that the unity of our Churches will be especially manifested and strengthened by their uniting together in common work, your committee would call attention to the great value of such coöperation wherever the opportunity shall present itself; as, for example, in founding and maintaining in the missionary field schools for the training of a native ministry, such as that which is now contemplated at Shanghai, and generally, as far as may be possible, in prosecuting missionary work such as that which the Church in England and Scotland are maintaining together in Caffraria."

I do not suppose that the Bishop of Shanghai took England in his way to China for the purpose of making applications for pecuniary aid in his proposed educational work; but I am not without hope that his presence in England and the impression he made there will be productive of future consequences highly beneficial to his work.

Of one other consecration I must take notice as matter of special interest to this diocese, and indeed to the Church at large. On the 11th day of June, Whitsun-Tuesday, being also St. Barnabas-day, in Trinity church, in this city, acting as consecrator by request of the presiding bishop, I consecrated the Rev. George Franklin Seymour, D.D., as Bishop of the Diocese of Springfield, Illinois, assisted by the Bishop of Easton, who was also the preacher, the Bishops of Tennessee, Illinois, Maine, Northern New Jersey, and New Jersey, being also favored with the presence of the most Rev. Henry John Chitty Harper, D.D., Bishop of Christ Church, Australia, and Metropolitan, who united in the laying on of hands. This consecration adds an able and energetic bishop to the ranks of the episcopate, but it is attended with serious loss to the Church in many subordinate respects, as his removal, at the close of the present seminary year, from the deanship of the General Theological Seminary, involving a heavy loss to that institution, and through it to the Church at large; the loss to myself personally in the withdrawal of the efficient aid which I have received from him in manifold subordinate details of official business and duty; the loss to the clergy and churches in all this quarter, to whose calls for assistance in the pulpit he ever responded with untiring zeal and cordiality. Nor must I omit to mention the serious loss which his removal will be to the Sisters of the House of Mercy, where for many years he has served as chaplain, going out to his duty there early and late in all seasons and states of weather, and by his counsel and sympathy making himself a great comfort and help to the dear sisters in their arduous work. And I believe that the small allowance which could be afforded annually for the services of a chaplain were always added by him to the funds of the institution. Our consolation, in looking forward to his coming removal, must be found in the loving assurance that he is going to carry these same noble Christian dispositions and powers to a diocese where they are much needed, where they will be highly appreciated, and, with the blessing of Almighty God, be made largely useful. I am sure, my dear brethren, that you will cordially add your good wishes and prayers to mine that the first Bishop of Springfield may be to his diocese a pattern of all good works; that he may ever be guided, animated, comforted by the Spirit of all Grace and Wisdom; that a heavenly blessing may ever accompany his labors, and that he may make himself an example of episcopal character and work worthy to be followed by all his long line of successors.

In the afternoon of the day of consecration of the Rev. Dr. Seymour I had the privilege of laying the corner-stone of St. Barnabas House and chapel, providing an important enlargement of

the former St. Barnabas House and chapel, and room for more comfortable and abundant work by that interesting institution. It may possibly be remembered by some of you that in my last annual address I ventured to put some encouraging words into the mouths of supposed earnest friends and supporters of city mission work. "The barrel of meal shall not waste; the cruse of oil shall not fail, if only God be gracious to us; and before this great city comes to be much older it shall be provided with a St. Barnabas House more adequate to its great work of love and mercy! more expressive of the love and piety of its founders!" Well, the prophetic words, through God's great mercy, have come true. The hand of one noble-hearted Christian man has been stretched out to proffer help, and the work is nearly done. The old building has been enlarged by the raising of the roof, and a spacious and commodious structure has been placed by its side. St. Barnabas House has been for several years a most interesting and useful institution. But all its friends felt deeply sensible of its insufficiency. It will now be regarded with pride and thankfulness, and the work done in it will no doubt be much enlarged and be much more satisfactory. The good Lord be praised for this blessing bestowed upon His servants.

On Saturday, the 23d day of February, I officiated at the dedication of the House of St. John Baptist, to be occupied by the sisterhood of that name and devoted to good works. This is another centre of pious and charitable influence; another fountain of blessing whose streams will flow widely and with a purifying influence through the eastern portions of the city. This large and most commodious house, as well as its support, is due largely to means derived, not from without, but from within. The Sisters of St. John Baptist, like the Sisters of St. Mary, the Sisters of the Holy Communion, and the Sisters of the Good Shepherd at St. Barnabas House, continue to be, as they have been in years past, a comfort to the bishop, and a blessing to the work of the Church in this diocese.

On Wednesday, the 15th of May, I visited the Midnight Mission, and confirmed six of the inmates. The whole appearance of the interior of the house, and of the inmates was highly creditable to the faithful ladies who had charge of it, and encouraging in regard to the healthy influence of the work done in it and in connection with it. I believe it is well ascertained that the after-history of those who have for some time been in the Home of the Midnight Mission, or in the House of Mercy, has been very encouraging. But, my dear brethren, I fear that in regard to this vice of great cities we as a Christian body have a great deal to reproach ourselves with. It is not so much that the efforts we have made have been ineffectual or fruitless. I believe they have not been wholly fruitless. There is good evidence that souls on the verge of utter destruction have been snatched from the burning, and—through the great mercy of God, and the patient, loving ministry of Christian women—purified and saved. No! our shame and condemnation as a Christian Church is that we have done so little! Our feeble and limited agencies prove that we are sensible that there is a work to be undertaken, a duty to be done; but the insignificance of the efforts looks more like something designed as a thin salve for the conscience than like a real death grapple with a monster evil. My brethren, the rough, appalling, shameful truth must be told. This city, in which we live in such cheerful Christian contentment, is full of a plague more deadly than the yellow fever. The yellow fever kills the body, and after that has no more that it can do. The pestilence which walks abroad in our city, filling houses and streets in it, which flaunts itself in our very faces, is a pestilence that works ruin and death in the soul. Is there in the whole wide world any evil so deadly, so revolting, so enormous, to oppose and cure which Christian people make themselves contented with such very slight efforts!

I have referred to the Home of the Midnight Mission, and to the House of Mercy. The former has under its care, on an average, about forty inmates; the latter has seventy or seventy-five. They are both admirable institutions. I have not a single syllable to breathe in disparagement of either of them. Their friends, supporters, and

managers are deserving of all sympathy and praise. They contribute of their own means for their support, and they devote a great deal of time, thought, care, and labor to the management of them. All honor and thanks to them, and to the Christian women who take the sad duty of watching over them. But these 100 or 110 poor souls, gathered under the shelter of Christian homes, "what are they among so many?" What are they to the tens of thousands of erring, immortal creatures who sin and perish day by day, on all sides of us, with none to pity, and none to make an effort to save them?

I presume not at present to suggest methods or means—remedial or preventive. Where there is a will there is a way. If we are teachable, if we earnestly desire to know our duty, and how to do it, God the Holy Ghost will enlighten us, and kindle our zeal, and lead us in the right way. "He that converteth a sinner from the error of his way shall save a soul from death."

In the course of the proceedings of this convention a paper will be read to you by the Rev. the Warden of St. Stephen's College, Annandale, containing a brief statement of the origin, progress, and present state of that institution, of the work which it has done for the ministry of the Church, of its needs, and of the claims it has upon the liberal support of Church people. I commend it to your serious attention.

It becomes my duty, before closing this communication to you, to place on record the names of those of our brethren who have departed this life during the past conventional year. They are:

The Rev. E. N. Mead, D.D.,
The Rev. Robert Bolton,
The Rev. Caleb Clapp,
The Rev. Frederick Ogilby, D.D.,
The Rev. Orsamus H. Smith,
The Rev. John R. Livingston,
The Rev. Alexander T. Leonard, D.D.,
The Rev. Robert B. Croes, D.D.,
The Rev. David S. Banks,
The Rev. Pierre P. Irving.

Some of the names on this extended list of deceased brethren remind us again of the claims of the fund for the relief of aged and infirm clergymen. Every year death removes some of those who have received help from its supplies; but every year also age and infirmity, and the needs which age and infirmity bring with them, place other claimants before us to be objects of our care and kindness during a very few sad, closing years. I trust that we shall never forget their affecting claims, and that especially on the day of our annual thanksgiving, when offerings for that fund are received, we shall testify our thankfulness to God for His bounties and preservations by giving back for the comfort of our brethren a portion of the blessings so liberally bestowed upon us.

A venerable layman, through long years a faithful servant of the Church and a warm friend to her ministers, writing to me a few days since, said of the clergy, in reference to the fund in question: "Are they not shepherds, who should care for their own brethren as well as for their flocks?"

Yes, dear brethren, and so you are, and ever will be, tender and loving toward your brethren, and careful, with a godly care, of your flocks. Thanks for all your kindness and affection toward each other and toward your bishop, and the "God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever." Amen.

LONG ISLAND.

BROOKLYN.—St. Mary's Church.—Very important alterations and improvements have been made and are still in progress in this church, of which the Rev. Dr. Daniel V. M. Johnson has long been the rector. From beneath the edifice four feet of earth have been taken away to form a sub-cellar, thereby securing dryness and ventilation. Above this an entirely new floor of yellow pine has been laid (the floor of the Sunday-school room) and new beams and cross pieces have been placed. An area has been constructed the whole length of the building, on the north

and west, to give light and ventilation. An area on the south side had already been made. The large Sunday-school room has been thoroughly renovated, repaired, painted, and refurnished in very neat and appropriate style. Back from this is the infant and parish school-room, which has been thoroughly remodelled and fitted up with the best school furniture. On Sundays the infant class is taught here, and on week-days a parish school, for which the provision is now all that could be asked. In the rear of this infant and parish school-room a new apartment has been built for the use of the choir-boys at their rehearsals, which are held daily, under the lead of the choir-master. The church grounds, which are 192 feet by 216, have been regraded and are to be sodded. The walks through these grounds, around the church and rectory—broad walks, six feet in width—have been reflagged.

The chancel of the church has been extended into the nave by the removal of a slip on each side, to afford sufficient sittings for the choir and form an appropriate entrance into the chancel. The surplined choir is composed of twelve young men and twenty-four boys. The musical services are rendered with remarkable taste by this trained choir, and the crowded congregations show a devout and earnest interest in the worship. New sittings have been placed in the chancel, and the floor has been laid in the most beautiful and substantial manner with choice tilings. This expensive work has been provided for by the generosity of a prominent member of the choir and one of the vestry; and the extensive and costly changes in the laying out of the grounds, the improvement of the Sunday-school room, etc., which have been enumerated above, are a gift from another young gentleman, a communicant of the church, who holds his wealth in the consecrated spirit of stewardship.

In addition to the improvements mentioned, the vestry-room has been newly fitted up with beautiful furnishings, and with many conveniences not in it before, by a very active association of St. Mary's, consisting of the Young Ladies' Bible Class and other young ladies of the congregation, numbering about fifty. These facts show that this church has a strong hold in the community, and is abundant in good works. It is a free church, and by unremitting labors for the good of all, rich and poor, has endeared itself to many hearts.

ALBANY.

ALBANY—*St. Peter's Church*.—The *Journal*, of this city, prints a very forcible sermon by the Rev. Dr. Battershall in behalf of the sufferers by yellow fever. The offerings at the service amounted to more than six hundred dollars.

WESTERN NEW YORK.

THE BISHOP'S CONVENTION ADDRESS.—The annual address of the bishop to the convention of the diocese was quite brief, and devoted comparatively few words to the statistics of diocesan work. On this subject the bishop said:

Though my absence makes this an imperfect year, as regards diocesan work, my Spring visitations were completed when I left the diocese for my voyage. But a considerable number of parishes have been waiting, I fear somewhat impatiently, for services now overdue, and which I shall gladly make speed to render. When I left I had already confirmed seven hundred or more, and in Paris I confirmed a class of twelve besides, in the church of the Holy Trinity. In all, the number of these confirmations is about 750. I have ordained one deacon and one priest. Nine clergymen have been received and ten dismissed to other dioceses. The whole number of our clergy is 104. I have laid one corner-stone and performed many other episcopal duties, of which the full record will be prepared for your journal. My pastoral visitations have been continued, according to circumstances, in divers parts of the diocese, and I have continued my labors in Christ chapel, in the city of Buffalo, giving regular ministrations to its congregation when not engaged elsewhere. I am not without hope that I may now be permitted to resign this special charge and to render more frequent aid to other churches and missions in Buffalo and its vicinity. To strengthen our centres in every county is the dictate of common-sense; it is for the common good when such chief points in the diocese are

made strong points. In Buffalo, and Rochester more especially, the growth and development of all the churches is essential to the prosperity of the diocese.

MISSIONARY BOARD.—The newly-elected missionary board met in the chapel of Christ church, Rochester, after the adjournment of the convention, and organized for the ensuing year by the election of the Rev. Dr. Anstice financial secretary, and the Rev. W. A. Coale recording secretary.

NORTHERN NEW JERSEY.

NEWARK—*Memorial Service*.—On the morning of Saturday, September 28th, a service commemorative of the late Rev. L. S. Schuyler was held at the House of Prayer, in this city. Mr. Schuyler was for several months in charge of this church, and died in the midst of faithful service among the sufferers by yellow fever at Memphis.

The service was conducted by the Rev. Hannibal Goodwin, rector of the church, and the Rev. A. L. Wood, his assistant, and a number of clergymen of the city and vicinity were present in the chancel and the body of the church. An appropriate address was delivered by the Bishop of Springfield.

At the conclusion of the address the rector read a letter from the Rev. J. L. Steele, of Key West, Fla., giving an account of the ravages of yellow fever there, and saying he had received no money since May, and had given away all he had. Offerings were then taken up for Mr. Steele's use, after which the Holy Communion was celebrated.

LOUISIANA.

NEW ORLEANS—*The Orphans' Home*.—Allow me to make an appeal through your paper to our brethren in behalf of our Orphans' Home in New Orleans. The yellow fever has just broken out in the institution, and we have forty-six children liable to the disease. Our treasury is very low; we have barely enough to carry us through the next two months if all should be blessed with health. If the pestilence invades our Home our little ones must suffer for the means to purchase medicines and delicacies for the sick. In the absence of those who usually contribute to our necessities, I naturally turn to the Church before making an appeal to the public. As I see through the papers that contributions from our Church have been sent to fever sufferers throughout the South, I thought it my duty to let it be known that no more worthy or needy institution than ours can be found.

SISTER ROBERTA.

In charge of the Children's Home of the Protestant Episcopal Church, Jackson street, New Orleans.

September 20th, 1878.

I respectfully and heartily commend to the favorable consideration of the members of the Church the appeal of Sister Roberta in behalf of the institution under her charge. The yellow fever has made its appearance in the Home, and the emergency fully justifies her action in asking the material aid of the brethren outside of New Orleans.

Contributions may be sent to Sister Roberta, at the "Home," or to my address, P. O. box 1694.

JOHN FRANCIS GIRAULT,
President of the Standing Committee,
Diocese of Louisiana.

New Orleans, September 21st, 1878.

TENNESSEE.

MEMPHIS—*Sufferers by Yellow Fever*.—During the past week intelligence has been received of the illness by yellow fever of the Rev. Dr. George White, rector of Calvary church, in this city. Dr. White has been at work faithfully among his people from the first appearance of the epidemic.

We regret very much to state that a telegraphic despatch to the daily papers announces that Sister Frances has suffered a relapse, doubtless from overwork immediately after convalescence.

KENTUCKY.

LOUISVILLE—*St. John's Church*.—The Rev. J. T. Helm, M.D., was advanced to the sacred order of priests in this church on Monday, September

16th, by the assistant bishop. The sermon was delivered and the candidate presented by the Rev. Dr. J. N. Norton. The Rev. Dr. Perkins and the Rev. Messrs. L. P. Tschiffely and B. D. H. Maycock (rector of the parish) read the prayers and assisted in the laying on of hands.

MICHIGAN.

STANDING COMMITTEE.—The Standing Committee of the Diocese of Michigan this day granted letters dimissory to the Rev. E. W. Howes to the Diocese of Western Michigan. They also adopted the following preamble and resolution:

Whereas, The time intervening between the earliest date at which a special convention of the diocese could be summoned and the annual convention of 1879 will be only six months;

Whereas, No provision was made at the convention of 1878 for the full support of a bishop—leaving it to be inferred that the convention did not anticipate the election of a bishop before the next annual convention; and

Whereas, in the opinion of the Standing Committee, a postponement of election to the next regular convention would accord with the calm judgment of the Church in this diocese; therefore

Resolved, That it is inexpedient to call a special convention. J. V. CAMPBELL, Secretary.

Detroit, September 23d, 1878.

NEBRASKA.

RETURN OF THE BISHOP.—The bishop returned from England on the 21st of September, and on the 22d delivered an address on the Lambeth Conference to one of the largest assemblies ever convened in the cathedral. He spoke of the constitution and personnel of the conference and the result of its deliberations, of the Old Catholic meeting at Farnham Castle, of many of the great missionary gatherings, of the relation of the Church to the State, and other kindred topics.

On Monday evening, the 23d, a general reception of the citizens of Omaha was given to the bishop in the largest public hall in the city, which was crowded by people, not only of the Church, but of all religious bodies, including their ministers. Addresses of welcome were made by Judge Wakeley and the Rev. Dr. McNamara, and responded to by the bishop, the whole ceremony culminating in a grand collation.

On Tuesday, the 24th, the bishop left Omaha for a visitation in Southern Dakota.

CONFIRMATIONS.

VERMONT.—At St. Albans, 2; Brattleboro, 5; Bethel, 5; Royalton, 3; Grand Isle, 2; Highgate, 9; Sheldon, 3; Fairfield, 1; Fairfax, 1; Montgomery, 2.

OREGON.—At Salem, 2; Roseburg, 1.

MICHIGAN.—At Monroe, 9; Blissfield, 4.

ORDINATIONS.

CENTRAL NEW YORK.—In St. Paul's church, Malden, Mass., on St. Matthew's day, September 21st, by the Bishop of Central New York—*Priest*: The Rev. James O. S. Huntington, A.B., son of the officiating bishop.

PERSONALS.

There has been decided improvement in Bishop Odenheimer's health since his sojourn at the residence of his son-in-law, at Burlington, N. J.

The Rev. Charles A. Bragdon has resigned the rectorship of St. Philip's church, Circleville, O., to take charge of St. James's church, Ausable Forks, and St. Paul's church, Keeseville, N. Y. Address, Ausable Forks, Essex county, N. Y.

The Rev. Richard Brass has resigned the rectorship of Zion church, Pontiac, and accepted that of Trinity church, Alpena, Alpena county, Mich. Address accordingly.

The Rev. G. P. Corning's address is Girard, Crawford county, Kansas.

The Rev. A. J. Graham's address is Grand Island, Neb.

The Rev. A. H. Gesner's address is Sing Sing, N. Y.

The Rev. William Berrian Hooper has resigned the rectorship of Trinity church, Mount Vernon, N. Y.

The Rev. W. W. Patrick has accepted the rectorship of St. Andrew's church, Fort Worth, Tex.

The Rev. Robert Paul has entered on the rectorship of St. James's church, Pulaski, N. Y.

The Rev. P. P. Phillips has become the assistant minister of St. Michael's church, Trenton, N. J. Address accordingly.

The Rev. Henry T. Scudder has taken charge of St. John's church, Whitesboro, N. Y.

The Rev. J. B. Stickney's address is Chocowinity, N. C.

The Rev. E. B. Taylor has resigned the rectorship of St. Luke's church, Middle Haddam, Conn., to become assistant to the Rev. Lawrence S. Stevens, Saginaw, Mich. Address accordingly.

The Rev. J. B. Trevett has accepted the rectorship of St. Luke's church, Cambridge, Washington county, N. Y. Address accordingly.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, one dollar. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

In St. Andrew's church, Fort Worth, Texas, on Tuesday, September 17th, by the Rev. Stephen H. Reed, Dean of St. Matthew's cathedral, Dallas, Texas, Miss GEORGIA COONS, of Fort Worth, to the Rev. THOMAS J. MACKAY, rector of St. Paul's church, Central, Col.

On Tuesday, the 24th of September, at the church of the Heavenly Rest, by the Rev. Dr. C. S. Henry, assisted by the Rev. Dr. R. S. Howland, the Rev. FRANCIS A. HENRY to Miss HELEN GARR, daughter of George Garr, Esq., of New York.

On the 17th inst., in Grace church, Newark, by the Right Reverend the Bishop of Springfield, RUFUS J. PALLEN, of Hudson, N. Y., to ELLEN SEAGER, second daughter of the Rev. William T. and Jane W. Webbe.

DIED.

Of yellow fever, September 11th, 1878, at Brownsville, Tenn., EDW. B. CUTBERTSEN, aged about 50 years, a refined Christian gentleman and scholar, an acceptable player lay-reader, and active, zealous member of Zion church.

Entered into rest at Newark, N. J., September 9th, 1878, in the communion of the Catholic Church, in the confidence of a certain faith, JAMES LINTON GLENTWORTH, in the 33d year of his age.

At Stillwater, Minn., September 21st, of typhoid fever, WILLIAM HENRY HURST, aged 25 years, son of the Rev. John Hurst, Assistant Secretary of the Colonial and Continental Church Society of London, Eng.

Entered into rest, at Unionville, Conn., September 25th, RACHEL MALBONE, youngest daughter of the Rev. Edward R. and Sophie T. Brown, aged 7 months.

In Auburn, N. Y., September 17th, 1878, at the residence of the Rev. W. H. Lord, HOBART WATSON, youngest son of the late James Watson, of New York city, in the 28th year of his age.

OBITUARY.

Requiescat in Pace.

"Blessed are the dead who die in the Lord."

PETER WAINWRIGHT, of BOSTON, MASS.

Born in England, August 5th, 1794; entered into rest July 2d, 1878.

"Since all thy life thy single hope and aim
Was to do good—not make thyself a name—
'Tis fit that by the good remaining yet,
Thy name be one men never can forget.
Thou faithful sentinel of others' weal,
Clad in a surer panoply than steel—
A resolute purpose—sleep as heroes sleep,
We thy loss must weep;
And while our sight the mist of sorrow dims,
Feel all comforting words die down like hymns
Hushed after service in cathedral walls.
We blessed thee ere thou went,
For all thy loving help and calm content."

OBITUARY.

THE LATE REV. PIERRE PARIS IRVING.

The resolutions of the vestry of Christ church, New Brighton, N. Y., attest "the sweet remembrance," by a flock, of a pastor of "long and faithful services." It was the privilege of the writer to know Mr. Irving intimately in his earlier ministry. Coming from the business world, he entered the Holy Ministry in 1836. His name suggests the society and associations of his early life. As a young man, he had known the fashionable life of New York city, and had had the advantage of foreign travel. In business life, taught perhaps by its "end of perfection," the things of everlasting peace were impressed upon him. The earnest Christian man felt his way, amid discouragements that proved where was his heart, to the Christian Ministry. It was in the pulpit of the Rev. Dr. F. L. Hawks, his friend and guide, that Mr. Irving opened his commission.

Called immediately to Trinity church, Geneva, Western New York, it was manifest that in middle life he had first found the spot where was his treasure. His ministry there, as it will be recalled by those who were in his parish, was the pastorate in its beauty and blessing, while the pulpit had all the elements of its strength; the truth delivered in the fervor of faith, with the grace of the pen and the attractions of voice and person. To one at least that ministry was a teaching that he has ever valued. The division of the Diocese of New York was agitated at the time when Mr. Irving entered on his work, and as rector of a prominent parish, and specially qualified by his business habits, he became a leading party in the organization of the new diocese. While not entirely of the same school of theology, he had the confidence and enjoyed the friendship of Bishop De Lancey.

Family ties and circumstances beyond his control separated the rector and his parish when both would have kept the bond inviolate.

The foreign committee had sought his services, and found in him a secretary who could well serve their interests in the office and in the pulpit.

During his secretaryship he founded the parish of which he subsequently became the rector, and where in his ministry for twenty-five years he made the record the vestry so fully attests.

A more earnest pastor the Church never knew. He was all too earnest for his own rest and quietness. The sorrows and the wanderings of those for whom he lived, and the disturbances of parish life, wearied

and chafed a soul sensitive and longing to "save some."

For several years the rector emeritus has been his title. Sorrow and sickness removed him from the altar. "The golden bowl was broken, and the silver cord was loosed." He rested from his labors before the Master's call was heard, but now he has entered into the rest of a true servant of God. Many, besides him who pens this simple tribute, will bless God for the good example and abundant labors of his servant.

G. D. G.
Grand Rapids, Mich., September 25th, 1878.

OBITUARY.

An almost perfect life, fitly rounded, was that of Mrs. MARY ANN IRVIN, who passed away at Hartford, Conn., August 4th, so quietly that her last breath could scarcely be noted. Her earliest years were passed in the place of her nativity, Glastonbury, her latest in Hartford, but between the two great eras of birth and death she had spent the greater part of her life in Central Pennsylvania, where she married Dr. Constans Curtin (formerly a surgeon in the British army), an eminent physician, and, after years of widowhood, Gen. James Irvin, of Bellefonte, who also preceded her to the "silent land." Widely known through all that section of country in her early years, and famed for her beauty and wit, she was none the less known and admired for the beauty of her disposition in her matured and declining years. The memory of her genial hospitality and kindly heart will long survive her.

"Faith, hope, and charity, these three, but the greatest of these is charity," had in her a living exponent; the verse could have been written for her, so perfectly does it suit her character. Her faith and hope never deserted her in all her suffering, and it was protracted, but her charity dominated all.

The good, kind, gentle face will be seen no more, and while keenly feeling our loss, we know it is "her gain," she has met those loved ones so long parted from, and the more than brother so lately lost.

"Green be the turf above thee,

Friend of our early days;

None knew thee but to love thee,

None named thee but to praise." W.

ACKNOWLEDGMENTS.

VICKSBURG, September 18th, 1878.

EDITOR THE CHURCHMAN: Will you kindly allow me, through your columns, to express our grateful acknowledgment of the following sums received by me for the yellow fever sufferers in Vicksburg:

The Rev. Dr. Hitchcock, Pittsburgh, Pa.	\$200 00
The Rev. Wm. H. Meade, Charlestown, W. V.	36 65
The Rev. Dr. Dix, New York, (at several times)	950 00
Through THE CHURCHMAN	350 21
The Rev. Dr. Houghton, New York	50 00
Church Good Shepherd, Philadelphia, Pa.	70 23
"Sympathy," Keene, N. H.	25 00
The Rev. Wm. H. Phillips, Morristown, N. Y.	21 25
A Canada Churchman	4 00
The Rev. H. J. Bodley, Canaan, Conn.	6 50
The Rev. Dr. Shiras, Washington, D. C.	5 00
St. Andrew's church, Macon, Ala.	22 00

Amount \$1,749.84

H. SANSOM.

Rector of Christ Church, Vicksburg.

DEAR SIR: I have sent you the above acknowledgments, requesting publication. When you receive it I cannot tell. We are in a great measure cut off from the rest of the world. Our whole system of internal arrangements is disorganized. Our railroads have stopped running. We receive a mail occasionally, and I suppose a mail goes out about as often. All boats running north have stopped, and are laid by, so that our communication with the outer world is very rare and uncertain.

At home, the sombre pall of desolation, sickness, and death is spread over our entire city. Business is entirely suspended, our stores are closed, so that the business portion of our city has the appearance of the Lord's day, and is silent as death. The only signs of life and activity are in the dashing through the streets of the physicians' buggies, and the rumbling of the hearse hurrying, as fast as the horses can go, their victims of the disease to the grave.

It seems as if something worse than the plague of Egypt is upon us; for there is not a family where there is not severe sickness from the prevailing pestilence, and not a house (with but few exceptions) where there are not some dead. I say some, for in many families two, three, four, and five deaths have occurred. This morning I saw the seventh coffin going into the same family. Some families have been entirely swept away. In my congregation a widow and her three children were all gone in a few days. And still the pestilence rages, consigning to early death, and of our reduced population, thirty or thirty-five to the crowded city of the dead. And we see no prospect of improvement for thirty days to come; the very earliest that we may hope for frost. How many of us may be taken by that time God only knows. I am thankful to say my wife and daughter are convalescing.

Yours truly,

H. SANSOM.

ACKNOWLEDGMENTS.

I acknowledge the receipt of the following sums of money for St. Stephen's church, Fauquier county, Va.: From "An Officer in the Union Army," \$100.00 From "E. C. G." of Santa Fé, New Mexico 1.00

JOHN S. LINDSAY.
Warrenton, September 26th, 1878.

ACKNOWLEDGMENT.

The Rev. W. H. Collins, gratefully acknowledges the gift of fifty "Mission Prayer Books" from the Margaret Coffin Prayer Book Society.

The Rev. Dr. Mulcahy, of St. Paul's church, will preach in St. Peter's church, West Twentieth street, on Sunday evening, October 6th, at 7:30 o'clock, in aid of the charity fund of the Young Men's Association.

The annual meeting of the New York Bible and Common Prayer Book Society will be held at No. 6 Cooper Union, on Thursday morning, the 3d inst., at 9:30 A. M.

THE MISSIONARY CONFERENCE IN NEW YORK.

The Special Committee of the Board of Managers make the following announcements with respect to the Missionary Conference to be held on the 9th, 10th, and 11th of October:

PLACE OF MEETING.—Calvary Church, corner Twenty-first street and Fourth avenue.

WEDNESDAY, October 9th, 7:30 P. M.—Evening Prayer, followed by the Sermon by the Rt. Rev. Dr. Huntington, Bishop of Central New York.

THURSDAY, October 10th, 9:30 A. M.—The Holy Communion, administered by the Rt. Rev. Dr. Potter, Bishop of the Diocese. 10:30 A. M.—The session of the day—(a) *Domestic Missions* (proper).—Discussion to be opened by the Rt. Rev. Dr. Neely, Bishop of Maine. (b) *Indian Missions*.—Discussion to be opened by the Rt. Rev. Dr. Whipple, Bishop of Minnesota. (c) *Missions to Colored People of the South*.—Discussion to be opened by the Rt. Rev. Dr. Dudley, Assistant Bishop of Kentucky. 7:30 P. M.—General missionary meeting. Speakers: The Rt. Rev. Dr. Coxe, Bishop of Western New York, "The Life of the English Church as Manifested in her Mission Work." The Rt. Rev. Dr. Garrett, Missionary Bishop of Northern Texas, "Domestic Missions." The Rev. John W. Brown, D.D., Cleveland, Ohio, "Foreign Missions." The Rev. Wm. Rudder, D.D., Philadelphia, "The Life of the American Church as Manifested in Her Mission Work."

FRIDAY, 10:30 A. M.—The session of the day—(a) *Foreign Missions* (to the heathen).—The discussion to be opened by the Hon. L. Bradford Prince, of Flushing, L. I. (b) *Greece, Haiti, and Mexico*.—Discussion to be opened by the Rt. Rev. Dr. Coxe, Bishop of New York. 7:30 P. M., St. Ann's church, Brooklyn.—General missionary meeting. Speakers: The Rt. Rev. Dr. Whipple, Bishop of Minnesota, and (probably) the Rt. Rev. Dr. Dudley, Assistant Bishop of Kentucky, the Rev. William J. Boone, of Wuchang, China, and others.

THE BISHOP OF THE DIOCESE will preside at the services and meetings held in New York city.

NOAH HUNT SCHENCK,

J. LIVINGSTON REESE,

LEMUEL COFFIN,

A. T. TWINING,

JOSHUA KIMBER,

C. VANDERBILT,

R. STUYVESANT,

W. BAYARD CUTTING,

WOODBURY G. LANGDON.

Special Committee
of the Board.

Local Committee.

SPECIAL MEETING OF THE WOMAN'S AUXILIARY.

A special meeting of the Woman's Auxiliary to the Board of Missions may be expected at Grace chapel rooms, East Fourteenth street, between Third and Fourth avenues, New York city, Wednesday, October 9th, beginning at 11 o'clock.

All ladies interested in the mission work of the Church are cordially invited to attend.

JULIA C. EMERY, Secretary.

GENERAL THEOLOGICAL SEMINARY.

NOTICE.—A special meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held at the Seminary, on Wednesday, October 23d, 1878, at 3 o'clock P. M. This meeting is called by the right reverend the Bishop of New York, in pursuance of the authority vested in him by the constitution "for the purpose of acting upon the nominations received for Dean and for Professor of Ecclesiastical History, and for the transaction of such other business as the trustees may deem expedient."

WILLIAM G. FARRINGTON,

Secretary of the Board of Trustees.

New York, September 23d, 1878.

The annual meeting of the Protestant Episcopal Tract Society will be held at No. 6 Cooper Union, on Thursday morning, the 3d inst., at 10 A. M.

A stated meeting of the Board of Managers of "The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York" will be held in the Sunday-school room of Trinity chapel, Twenty-fifth street, on Tuesday evening next, the 8th inst., at 8 o'clock.

D. B. WHITLOCK, Rec. Sec.

CHURCH CONGRESS—REDUCED FARE.

Those who intend going to Cincinnati for the session of the Church Congress from or by way of New York, will probably secure a liberal reduction from the regular rates for tickets by addressing the undersigned at once.

JOHN W. KRAMER,

Secretary Executive Committee,

259 West Eleventh street, New York City.

THE CHURCH ALMANAC FOR 1879.

Clergymen whose Names, Parishes, or Post-office Addresses are not correctly given in the Convention Journals of 1878, published by October 15th, should not fail to notify the Editor.

Send the necessary corrections to "Editor of the Church Almanac," care of Pott, Young & Co., Cooper Union, New York.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

needs immediate contributions to enable it to fulfil its obligations to students in school and college. We need \$3,000 in the month of September. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y,

179 Seymour street, Hartford, Conn.

Clergymen having made any change of address since the publication of the Convention Journals for this year will oblige the editor of *Whittaker's Churchman's Almanac* by sending a notice of the same to

T. WHITTAKER, Publisher,

1, 2, and 3 Bible House, New York.

LETTERS TO THE EDITOR.

All "Letters to the Editor" published hereafter will appear under the full signature of the writer.

INDIAN AFFAIRS.

To the Editor of THE CHURCHMAN:

Having spent several months of the present year in visiting Indian Agencies, under instructions from the Indian Commission, I beg leave to send you some conclusions which I have reached, based on what I saw of the practical working of the present system. In my report to the Commission I have given in detail many irregularities discovered at the agencies.

E. N. STEBBINS,

Late member of the Board
of Indian Commissioners.

AGENTS.

A good Indian agent should possess the following qualifications: good common-sense, general information, good executive ability, and business experience. He should be able to command the entire confidence and goodwill of the Indians, and he should be eminently fitted to aid them in solving the problem of self-support. This can only be done by visiting his people frequently, by teaching them agriculture and industry, by the distribution of agricultural implements to those worthy of them; and finally, one who will lead and teach, and not drive them. A portion of the week should be set aside to allow those having business to confer with him.

A professional gentleman, in my opinion, will never succeed on the frontier. He may write a beautiful essay on any subject, and forward flowery reports; but when he is examined practically he is found wanting. I have discovered at several agencies, during my recent trip, the agent is obliged to leave more or less business to his subordinates, and in many cases knows nothing about his books. Agents receive fifteen hundred dollars salary, which is an inadequate compensation for the position, location, and responsibility. I know it is almost impossible for an agent, with his family, to live on his pay. Any agent possessing the requisite ability for success can or ought to command that amount for his services in the East, where he and his family can enjoy the advantages that he must forego on the frontier. A number of these officers informed me that when their names were suggested for appointment they were told that there were many perquisites. Some have indulged in this forbidden fruit.

EMPLOYÉS.

Employés in a majority of cases are friends or relations of agents, and many of them unfitted for their duties. No employé should be appointed until he has been examined as to his competency and found to be qualified, and then made to perform his duties faithfully.

The department should have knowledge at Washington of the requirements at the different agencies, and of what employés are necessary to carry out these requirements.

When this has been accomplished, not in securing cheap artisans, but in filling those places necessary for the service, I believe over one hundred thousand dollars can be saved to the Indians.

CIVILIZATION.

There is little or no progress, as far as education and religion are concerned, before the Indians reach a certain stage of civilization. All efforts fail until they have laid aside their blankets and leggings and live in log-houses. Here civilization commences, and the children can be obtained for school, as their parents have given up their roving life. In every case the Indians, in their native state, are under the influence of the chiefs and head men, who exert their power to preserve their tribal relations intact. This influence must be counteracted in such a way that the chief will be unconscious of the motive. As

far as possible the issue of supplies should be made to the heads of families, and the same should be allowed to go with any difficulties he may have to the agent for the settlement of the same.

EDUCATION.

After visiting the schools in Montana and Dakota, and after giving the subject much thought and consideration, I have come to the conclusion that it is a great mistake to instruct Indian children in their own language. It has been found that they progress more rapidly if taught in English from the start. All that can be expected in most cases is to give them the elementary branches, and teach at the same time the boys agriculture, and the girls household duties. In all cases I would recommend boarding schools, as I find little progress is made in day schools, as the attendance is very irregular.

MECHANICS.

I find there has been a great neglect at the several agencies in the workshops. Young men (Indians) should be selected, and put into the shops and instructed in the various trades; so that in a few years this labor can be performed by the Indians themselves. An agency, properly conducted for a few years, ought to find all the assistance required for every branch of the service; saving to them of their money, in the way of freight and expenditure; at the same time furnish them employment and modify their appetite for beef.

At all the agencies visited I took especial pains to look after the subject of farming. Nearly all the Indians expressed the desire to begin this work. They understand their position, especially the older ones, and they are fully aware that they must improve the opportunity. At the same time they feel that their agents are incompetent for this work. With proper instruction, I see no reason why the Sioux tribe—some 40,000—the last to begin this work, should not be in condition for self-support in seven years, unless under their treaty.

At all the agencies visited I failed to find a practical farmer occupying the position.

INTERPRETERS.

I find the interpreters, as a general thing, very ignorant, and in all cases half-bloods, and the half that is supposed to be white comes from a very bad class of low whites; in many cases the Canadian French, which makes a bad mixture. This class hold a very important relative position to the government. In most cases they are under the influence of the chiefs and head men, and do all they can to curry favor with them. I would recommend that a number of young men be selected and educated as soon as possible for this position, taken to other agencies, and employed as assistant book-keepers or clerks in the office.

ANNUITY GOODS.

The issue of annuity goods, as directed by the department heretofore to the tribes more or less uncivilized, has been a great loss to the Indians, a waste of good material, and a source of revenue to river sharks, who infest the Missouri. In my opinion these goods should be issued to the heads of families at stated periods, and receipts taken for the same. If the agent cannot be trusted with this work his place should be supplied with one more trustworthy. Heretofore this great mass of goods, consisting in part of Summer and Winter material, is issued all at one time as soon as received. The Indians, not having immediate use for so many articles, dispose of a large portion for little or nothing.

These uncivilized people are practically, in judgment and forethought, like so many children, and as such should be treated by the government in the issue of annuity goods.

DRUGS AND MEDICINES.

Drugs and medicines have been sent into the Indian country of late years in profusion. At several agencies I found a quantity of this class of supplies on hand, sufficient to last many years. Three fourths of the medicines

are not required for the Indians, especially the uncivilized tribes. Liniments and cathartics are mostly needed. I find the department is encouraging the use of cod-liver oil. Indians have an inordinate fondness for this article. They are cunning, and a majority will complain of lung difficulties to obtain this article, as their consumptive powers are enormous.

The commissioner forwards a complete blank list of drugs, medicines, wines, whiskey, etc., with the request to the agent to order his supply. This duty is never neglected. The Board of Indian Commissioners passed a resolution last year requesting the Commissioner of Indian Affairs to send no more liquor to the Indian agents. This advice has been disregarded. If the commissioner persists in furnishing wines and whiskey, I would recommend the same be kept under lock and key of the agent, and not turned over to the physicians, as I have found few competent to have charge of this greatly sought-for article on the frontier. A little alcohol would answer every purpose as medicine.

RATIONS.

The issue of rations, as divided by the department, once a week, is carried out in most cases, with the exception of beef; but the issues are not made at any two places alike. I find the supplies are not all weighed, but the quantity is guessed at, and often underweight is given. It is a common occurrence for Indians to present tickets and draw rations for their friends. I have been present when one Indian has drawn rations on tickets representing eight families—some fifty-eight persons. This should not be allowed, as it makes it impossible to know whether the Indians are on the reservation or not, particularly when the rations are issued once a month, for they may at the same time be drawing supplies from another agency. Issues should be made to the representatives of the ticket only, and checked from a list in book-form, with name and number at each issue, and all goods weighed and receipted for. This would prevent the agents from having a large surplus of supplies, as I have found at several places. Agents should be directed to take up any and all surplus stock on hand at the end of every month, and account for the same. No more corn should be issued—corn-meal instead. More or less flour is wasted. The question naturally presents itself at this juncture, Who is and who is not entitled to draw rations?

HIDES.

The value of hides taken from cattle at the agencies, delivered by the government, amounts to about \$100,000. The ration of beef at this time is issued to a majority of the Indians on the hoof, consequently they are entitled to the hides. The Indians are allowed to kill the cattle in a barbarous manner, which, in my opinion, should be stopped at once. The chief and head men will probably resist this innovation very strenuously, but it can be done. Have Indian butchers to slaughter and cut up the beef, the issue-clerk to issue the beef the same as other rations, the hides to be sold by the order of the department; the Indian butchers paid from this fund; the remainder of the money held for the benefit of the Indians, who, with a little persuasion, could be induced to take agricultural implements, household furniture, and other articles needed by them. Heretofore the hides in most cases have been disposed of in such a way as to do an injury rather than to be of any benefit to this people. I find no general orders in relation to this subject from the department.

It is no doubt necessary that the steamboats navigating the Missouri river should have wood for fuel, but the question is, who shall furnish this material? Parties have been along the river at certain distances in the interests of the steamers to cut and furnish this wood. (This timber is cut on lands belonging to the Indians under treaty stipulations.)

er these arrangements the boats stop every miles for their fuel on the reservation, exchange their wares for wood. A many of these ranches have more or less or in their possession, also ammunition. Indians receive no benefit or compensation from this wholesale destruction of their property. About 100,000 cords of wood are from their lands every year. They cannot understand why the department does not the matter in hand, or let them drive the people from their lands.

The wood required for the army, the price which could be mutually agreed upon at a reasonable compensation, between the secretary of the interior and the secretary of war, supplied by the Indian agent, he allowing Indians to cut the same under his direction, would save a vast amount of ill-feeling existing between these departments.

The army officers in some localities contract wood and hay to be cut on reservations, often the contract is given to parties that ought not to be allowed on or near the agencies, or to come in contact with the Indians.

A number of Indians at several agencies are employed to do this work in the best manner, and I would be glad of the opportunity of cutting the hay and wood required for the military posts and the agency use; also for the agents.

SQUAW MEN.

The Missouri river is infested, from Yankton to Fort Benton, with a low class of white men, a large portion of whom are of French origin. At some agencies I find the squaw men, with their children, number as many as five hundred and fifty persons. I cannot believe it is the intention of the government to increase this class of lazy half bloods. These persons form an element which is with difficulty controlled, and they are in some cases outlaws from the law, and a crafty, unscrupulous set of men. They in many cases sow dissensions among the Indians, inducing them to complain of their treatment for some trivial cause, while they themselves make a pretence of friendship to the agent. Without doubt they are often the sole cause of outbreaks, often poisoning the minds of the Indians by misrepresenting the best intentions of the agent, and in this way, as in many others, exerting a damaging influence on all concerned. These persons are justly dreaded by the agent, who on this account allows them many favors. There is quite a number of this low class of lawless men passing from one agency to another. In some cases the agent will give a certificate of good character to get rid of them. I would suggest that a list of this class be made out at all the agencies and forwarded to Washington, and then issue an order expelling them from all the reservations. A large number of this class have found their way from the army, and when ordered to leave an agency take refuge and seek protection in the military camp.

TRADERS.

The strife among the Indian traders at this time at the several agencies has reached a pass where I deem it necessary for the department to make very stringent orders and regulations. Very few of them had price lists posted up in their store, as required. They all claim the right to trade their wares for the hides, and so inform the Indians; also encourage them not to release their right to them. I have this on the best authority. I find many of the stores and saloons belonging to them open on the Sabbath. Many of them have been in the habit of selling bottled patent medicine, containing principally alcohol, and used for drink, consisting of bay-rum, ginger, cologne, etc., prepared expressly for the Indians. Many of the traders are unfit and not proper persons to be around an agency.

BOARDING OR MESS HOUSES.

I have found at the various agencies either a boarding-house or a mess-house kept by a party or person engaged for the purpose, by

an employé of the agency, by the trader, or, as I have found in one or two cases, by the agent himself. These places afford an opportunity for stragglers to remain on the reservation, sometimes a number of days, during which time these visitors often do much mischief. These places of resort are in some cases supplied directly from the store-house, and should, it seems to me, be permanently abolished, except in cases of actual necessity, to be regulated by the department.

The instructions contained in some of the circulars sent by the department to agents are impracticable at some agencies, and agents do not understand why so many are sent. For instance, the order that Indians that do not work shall have no sugar; the circular to agents in Dakota in regard to employés under the treaty or agreement of 1876. The same should not be forced harshly. I find that when an agent has been relieved of his office he has invariably taken all the records, consisting of books, letters, circulars, etc., with him. This office belongs to the government as much as supplies, and his bondsmen should be held responsible for their immediate return. The time has come when scarlet list cloth can be dispensed with, and the time is not far distant when the blue can be given up, as I believe other goods can be substituted for it and at less price.

A circular regulating the amount of forage to be issued or given to horses and oxen belonging to the government would be advisable.

If the ponies kept for pleasure by employés were not quartered in the best stalls and fed on government hay and grain, the stock belonging to the agency would, in my opinion, be in a much better condition and able to do more work. Quite all the horses and mules were poor and worn out, while the ponies were fat.

More care should be taken in the construction of buildings at the agencies. The drawings and specifications should be prepared by the department. Indian inspectors and agents, who have no knowledge of this business, should not be allowed to erect any more skeleton castles. I have found buildings erected under their supervision during 1877 unfit for use at this time.

I would recommend that the government provide for each agency situated at remote distances from civilization a deputy United States marshal and United States commissioner; the appointment to be given to the most worthy employés at the agency for the purpose of arresting all lawless and other persons found on the reservation unable to account for themselves, to be dealt with accordingly, as congress has passed an act which prohibits the use of the army.

The Indians of Poplar River, Montana Territory, consist of families or bands composed of the Sioux tribes, as follows: Upper and Lower Uanetonnois, Setons, Santee, and Sesseton, Upper and Lower Brulé and other bands, from Standing Rock, Cheyenne River, Red Cloud, Lower Brulé, and Spotted Tail agencies, or near by from Southern Dakota. The presence of so large a number of Indians so near the centre of Sitting Bull's operations is a suspicious circumstance. The removal of this large band to the agencies where they came from would do more to discourage these hostile Indians than any one thing that could be done. The government have no control over them at present, and they, the Indians, know it.

At a meeting of the Board of Indian Commissioners, held in their office at Washington, D. C., last year, the announcement of the appointment of Mr. Hayt, a former member of the board, to the position of Commissioner of Indian Affairs, met with decided approval, and a resolution was passed unanimously congratulating the president on securing the services of a person who it was supposed was well qualified for the position.

These hopes have been grievously disappointed. There is no question at this time so

full of perplexities and so far from a successful solution, and at the same time giving the government so much trouble, as the management of the Indians. The peace policy inaugurated by General Grant was no doubt a step in the right direction had it been carried out as originally intended. This policy will continue to fail just as long as the man at the head of the Indian Bureau has so little idea of the duties connected therewith. His subordinates, to whom a great part of the work is left, have as little practical knowledge as himself. Consequently there is no improvement. Now the Indians must have some relief, for they will never succeed under such management. The commissioner purposely avoids the advice of a majority of the Board of Indian Commissioners, and they are of very little service to the government and the Indians while they have a man of such an egotistical, unyielding temperament to deal with.

The board have not exercised to this day the authority vested in them by the acts of the Forty-first Congress. The result of this has been that the members of the board are constantly resigning.

Quite a revolution has been in progress of late among the agencies on the Missouri river. Without doubt there has been for some time much need of reform at a number of these agencies. This work has been put into the hands of a Mr. Hammond, who for the year of 1877 held the office of Superintendent of Indians for Dakota Territory, and who was stationed at Yankton, in the immediate vicinity of Crow Creek and other agencies, therefore he must have had knowledge of the irregularities at those places during the past year. During this reform several traders and employés have been removed at Mr. Hammond's request, whose places have been filled, with the consent and approval of Mr. Hayt, with persons of disreputable character, who are protégés of Mr. Hammond. As this officer came under the authority of the board of inspection, I paid a little attention to his doings during my recent visit; and I am obliged to present to the department direct charges. On my return I called the commissioner's attention to these matters, and soon found that, having no knowledge of his business, it was of no use to spend time with him.

I fully concur in the opinion expressed by General Sherman that Mr. Hayt is a mere novice, a theorist, and has no practical idea of economy or management of the Indian Bureau, and is only acting commissioner for a certain purpose.

THE "TORMENTORS" IN ST. MATT. XVIII. 34.

To the Editor of THE CHURCHMAN:

My attention has lately been called to a communication with the above heading from the Rev. R. W. Micou, which appeared in your issue of August 24th; and as the difficulty raised by him with respect to the reference to St. Matt. xxv. 41 in Leaflet B for the Sixth Sunday after Trinity of Volume 3 of "The Leaflets of Sunday Teaching," as striving to illustrate the meaning of the above verse, may have been shared by others, I am much obliged to him for thus giving me the opportunity of vindicating the grounds on which it was inserted.

I cannot comprehend, then, how there can be anything derogatory from the goodness of God in inferring from a comparison of the above passages that, as evil spirits are permitted to be our tempters in this world, they may also be permitted to become tormentors in the world to come of those who shall unhappily have doomed themselves to companionship in their misery, by the taunts and reproaches which they, as well as evil men who shall share their fate, will then heap each upon the other.

Were there nothing said upon the subject

in Holy Scripture, and reasoning only from analogy, I should have supposed that all who dwell upon the awful subject of the future punishment of the wicked would think of this as indubitably an element in its misery. But when our Lord himself follows up His description, in St. Matt. xviii. 34, of the doom of the unforgiving servant by the solemn and expressive words in verse 35: "*So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*" This surely can hardly be regarded as an instance to which the caution of those "wise theologians" who "have ever warned us against attempting to find some spiritual meaning for every detail in a parable" can be held to apply.

To show that this view is not without support, I would refer Mr. Micou to the well-known and generally esteemed "Plain Commentary" of Mr. Burgon, in which, with reference to this passage, he will find the following note: "*The tormentors must be those evil spirits who inhabit the place of torment, the devil and his angels, as it is elsewhere said.*" I would also refer him to Archbishop Trench's "*Notes on the Parables,*" where the following will be found: "*The tormentors are not merely the keepers of the prison, as such, but also, as the Word tells us, as they shall make the life of the prisoner bitter to him—even as there are tormentors in that world of woe, whereof this prison is a figure—fellow-sinners and evil angels, instruments of the just judgments of God.*"

HENRY HOLLAND.

St. Catharine's, Ontario, September, 1878.

TWO FAITHFUL PASTORS.

To the Editor of THE CHURCHMAN:

THE CHURCHMAN of September 14th contained a letter in which the writer, speaking of the noble work done by the Rev. William C. McCracken in Grenada, says: "The only clergyman, I believe, who has the courage to stay and do his duty." This is a mistake. The Baptist minister, Mr. H. T. Haddick, I heard, was off at the Springs for his health; but as soon as the fever broke out in Grenada he returned to his people, and died there. Dr. McCampbell, the Presbyterian minister, who I know never left there, died also in the discharge of his duties. I do not wish, by writing this letter, to detract one iota of the praise due Mr. McCracken, but I think it but justice to correct this mistake.

ROBERT K. JONES.

Tchula, Holmes Co., Miss., Sept. 18th, 1878.

A LETTER FROM MR. MCCRACKEN.

To the Editor of THE CHURCHMAN:

Received per express your last remittance, \$253.45. Please thank the donors for me, and state that with amounts on the way (of which I am advised) I have more than enough for wants here. To-day I begin helping other places in our diocese, and will continue to do so as long as I have means and they want. Several kind but unknown friends have sent me small amounts for my personal use, and I feel deeply grateful for their delicacy and thoughtfulness.

I notice two very marked instances of God's fatherly care of me and mine thus far, which leads me to think that I am to be preserved for future work in the Church: 1st, I am the only individual who worked among the sick and escaped (thus far) the disease. Many persons who had it elsewhere took it again and died—doctors, nurses, etc. 2d, In every family (with but one exception) where one individual took the disease, in a day or two other members of the family would sicken. The exception mentioned above was my own household. Our little three-year-old Bessie had a severe attack three weeks ago, but all the rest are still well (my wife and three children). In the houses immediately around us were *thirty-two cases and seventeen deaths.*

Now that a little leisure is allowed me for reflection, it appears almost miraculous. With many thanks for your kind attentions, I am, etc.,

WM. C. MCCRACKEN,

Rector of All Saints' church.

Grenada, Miss., September 26th, 1878.

THE WILSON MISSION KITCHEN GARDEN.

To the Editor of THE CHURCHMAN:

Some time since an article with the above heading appeared in THE CHURCHMAN. It called out many inquiries and letters, and suggested to me the plan of forming a normal class, that those interested in other charities might learn and introduce it there; and if it proves as valuable to others as it has to us and other sewing-schools and missions who have tried it, there will indeed be cause for rejoicing.

To form a successful class at least twenty-four members would be required, and if these are secured the first lesson will be given October 30th, at half-past 10 A. M. Names can be left at the desk at the Decorative Art rooms, No. 34 East Nineteenth street, where inquiries can be made.

E. HUNTINGTON.

NEW BOOKS.

THE DOCTRINE OF THE APOCALYPSE AND ITS RELATION TO THE DOCTRINE OF THE GOSPEL AND EPISTLES OF JOHN. By Pastor Hermann Gebhardt. Translated from the German by the Rev. John Jefferson. [Edinburgh: T. & T. Clark. New York: Scribner, Welford & Armstrong. 1878.] 8vo, cloth, pp. 474.

This work is put forth as the fifty-eighth volume in the new series of "Clark's Foreign Theological Library." It is much less valuable than might have been expected. Nor, indeed, does it compare favorably with even the worst of the series to which it belongs. The fundamental defect lies, we think, in the author's belief that he can explain everything. The Apocalypse has ceased to be to him a sealed book. All its problems are capable of solution, and Mr. Gebhardt has, at least in his own estimation, solved them.

He remarks in the preface:

The results which I have attained differ from many, and in important points from all, previous conceptions of the Apocalypse. In case these results should attract general attention, I expect attacks from directly opposite sides. Against these I may beforehand plead, and I do it with all sincerity, that I can hardly hope that it has been given me to have entirely avoided or obliterated all repetition, prolixity, insufficiency of statement, formal errors, and the like; and I trust, therefore, that they may be a cribed as much to the numerous and profound questions in dispute as to my personal treatment. On the other hand, I can the less honorably seek shelter from opposition to my conclusions behind the difficulties of the Apocalypse, as I am firmly convinced that in all essential particulars I have found and presented the real sense of the book.

We venture to predict that most of the opposition which the author's views are destined to meet with—and he evidently anticipates considerable—will be excited not by "prolixity," or "repetition," or any of these "formal errors," as he calls them, but by a strong feeling of dissent from what he has presented as "the real sense of the book."

It may be worth while to state how the author was led to the profound discoveries here set forth, and to recall the purpose which underlies all his work of investigation. Kein, in the preface to the third volume of his "History of Jesus of Nazareth," had rejected the portrait of Christ as drawn by St. John. In order to convince himself, and, we presume, others as well, that the tradition respecting the origin of St. John's Gospel was true, he started out with the assumption that the key to the whole question must lie in the Apocalypse; for this book was still "unanimously and energetically ascribed by the Tübingen criticism to the beloved disciple."

In order to escape the dilemma between the unsatisfactory nature of the negative criticism

and the not less imperfect character of all positive attempts at a solution of this question, I began a comparison between the doctrine of the Apocalypse and that of the Gospel and Epistles of St. John. It was very soon clear to me that the individuality of the first of these three was such as to render this comparison impossible before I had fully wrought out for myself its doctrinal ideas; and though at first led only by personal interest, I did not permit myself to be intimidated either by the entire absence of a precedent to any considerable extent, or by the testimony of Baur and others respecting the great and almost unconquerable difficulties presented by the style of the Apocalypse itself.

Only when, in the course of my labors, I found that the obstacles to a doctrinal representation of the Apocalypse—though considerable, and partly from other causes than its symbolic character—were not in any way insurmountable did I decide to write with a view to publication, and thus, according to my ability, to help to supply a want in New Testament theology.

The self-confidence of the author is surprising, and, moreover, it is very suspicious. The man who asserts that he has found, in all essential particulars, the real sense of the Apocalypse of St. John, cannot have gone very thoroughly into it. The boast is in itself a presumption against the soundness of his conclusions.

Besides, as we have seen, his first purpose was not to ascertain its true meaning, but to establish an identity between that and the doctrine of the Gospels and Epistles. And this would naturally tempt him to modify, and even misinterpret, the obvious signification of either one or the other. And so he claims, without even attempting to prove it, that the destruction of Jerusalem lies between the production of the Apocalypse and the other Johannine writings. The beast is the Roman empire, Babylon is Rome herself. And so the whole of the grand and awful imagery of the book, and the tremendous meaning which seems to be folded within it, is represented as exhausted and fulfilled by what took place during the first few years of the Christian era.

We venture to say that unless a man had a particular theory to establish he would not be very likely to thus empty the sublime prophecy given by Christ to John of all significance except the narrowest and most superficial.

QUESTIONS AND PROBLEMS IN ELEMENTARY PHYSICS, Containing Numerous Practical Examples and Exercises for the Use of Pupils in High Schools and Academies. By C. L. Hotze, Teacher of Natural Sciences in the Cleveland High School. Author of "First Lessons in Physics," "First Lessons in Physiology." [St. Louis: Central Publishing Company. New York: Charles T. Dillingham, Boston: J. L. Hammett.] Cloth, pp. 171.

Every teacher of natural science will admit that practical examples are of great use in fixing a knowledge of principles in the pupil's mind. They serve as the concrete form of truth, whereby principles are applied. It is also well to use problems other than those furnished in the text-book.

The author has therefore done a good work in preparing a long list of examples illustrating each of the great laws included in what is called natural philosophy. It will be a most useful auxiliary to any text-book on that subject. The problems have been selected with good judgment, and teachers will no doubt be glad to avail themselves of its valuable help towards making the study of physics more thorough.

WARNING AND TEACHING: A Course of Sermons for the Christian Year. By John N. Norton, Associate Rector of Christ Church, Louisville, Ky.; Author of "Lives of the Bishops," "Golden Truths," etc. [New York: T. Whittaker. 1878.] 12mo, cloth, pp. 461.

These sermons resemble very closely those of the same author already published. They possess, among the qualities considered essential to good preaching, simplicity of style, directness, and an abundance of apt illustrations. There is also a generous use of anecdotes, which serve to enliven and sharpen the course of thought. We have seldom met with discourses more likely to fall within the intellectual grasp of common people. It would

we well, we think, and certainly more conducive toward building up men in faith, if the preacher dwelt oftener upon the deeper things of the Spirit. We are sure that it would be an improvement if, in explaining the words, "Then cometh the end," something were said of the Lord's coming in judgment. Death is certainly an end, but it is not the end of which St. Paul was thinking. The treatment seems all the more inadequate when we find that this particular sermon is designed for the first Sunday in Advent.

In calling attention to such occasional defects, we do not overlook the many superior excellences which characterize each and all these discourses. They are peculiarly well adapted to lay reading, and will no doubt prove very popular with all who read them or hear them read. In plainness and simplicity they have certainly never been excelled.

A HISTORY OF THE GROWTH OF THE STEAM-ENGINE. By Robert H. Thurston, A.M.C.E.; Professor of Mechanical Engineering in the Stevens Institute of Technology, Hoboken, N. J., etc. [New York: D. Appleton & Co. 1878.] 12mo, cloth, pp. 490.

This volume belongs to the "International Scientific Series." It embodies the more interesting portions of lectures prepared for and delivered at the Stevens Institute of Technology in the Winter of 1871-2. It embraces a full history of the subject, treating of the steam-engine, first, as a simple machine; secondly, as a "train of mechanism," and, lastly, of its philosophy. In nothing has the ingenuity of man been displayed more than in the use and application of the power contained in steam. No romance of the middle ages contains stories so wonderful as is the history traced in these pages. The author, it should be said, has produced something better than a merely popular treatise. He writes as a man of science, and is not content with anything less than a thorough analysis of the subject.

The book is enriched with numerous illustrations and with portraits of some of the more distinguished men who have helped on the growth of the steam-engine.

We can speak of the volume with unqualified commendation, for in every respect it will be found worthy of it. It will serve admirably as a help to those who wish to study this special department of mechanics. It would be wise, we think, to adopt it as a textbook in our schools, or, at any rate, to select it for particular reference. Monographs of this kind are essential to the thorough knowledge of any topic. General treatises have their value, but exact and complete learning requires specific elucidation.

VILLAGES AND VILLAGE LIFE, with Hints for their Improvement. By Nathaniel Hillyer Eggleston. [New York: Harper & Brothers.] Post 8vo, pp. 326.

The country has charms which the city cannot give, and the city has advantages not to be found in the country. But the country is dull, which the city is not. Young people find solitude in the one, and society in the other. Hence, declaim as we will of the superior advantages, on the whole, of rural life, the greater attractions are to be found in the city. But if those who ought to continue in the country, or who must, are to be made content there, rural life must be invested with attractiveness which it does not now possess.

The writer of the work before us shows that country life, with its bracing air, the fresh and healthful fragrance of its fields and woods, and its delightful scenery, can, by wisely directed effort, become possessed of charms which may win and retain the regard of young people. It is because the farm life has been mere drudgery, and a narrow and rigid utilitarianism has been the rule in farmers' homes, that culture and refinement have too often been strangers there. And in country villages persons of taste and enterprise have been too few to leaven the mass of indifference around them. Even where there has

been a disposition to cut away from antiquated and fossilized ideas, the difficulty has been to know how to make a beginning.

The late A. J. Dunning did great service in this direction. It is due to him that in almost every rural district single residences are to be seen tasteful in architecture and surrounding adornment. But what Mr. Dunning has done in single residences Mr. Eggleston bids fair to accomplish in rural neighborhoods and villages. He sets forth in by no means extravagant terms the charms and advantages of the country, and shows why life in it is so often unattractive. Having done this, he points out methods by which the dullness of a residence in the country or in a village may be dissipated and a compensation for its drawbacks may be found. Nor are his schemes mere theories. He gives examples of successful effort in this direction, and makes suggestions about beautifying country homes and landscapes, and improving and elevating rural society, which commend themselves to the reader as at once sensible and practicable.

CHRIST AND HIS CHURCH. By the Rev. Henry Y. Satterlee, Rector of Zion church, Wappinger's Falls, N. Y. [New York: E. P. Dutton & Co.] 12mo., pp. 218.

This is the title of a book for Sunday-school instruction, consisting of questions on the life of Christ and His teachings, St. Paul's missionary journeys, the early Church, the ancient British Church, the history of the Bible and Prayer Book, and the Christian year. The lessons are brief, and made up of distinct themes, and each complete in itself, though a continuation of what has gone before. Both pupil and teacher will be greatly assisted by the several maps and diagrams which it contains. It will be found a most excellent book for the older scholars and for Bible-classes.

THE MEDICAL REGISTER OF NEW YORK, NEW JERSEY, AND CONNECTICUT, for the Year Commencing June 15th, 1878. Published under the Supervision of the New York Medico-Historical Society. Wm. T. White, M.D., Editor. Vol. XVI. [New York: G. P. Putnam's Sons. 1878.] Cloth, pp. 212.

Volumes like this, containing as they do only tabulated statistics, while they offer but a meagre field for critical notice, are at the same time very valuable. The present work has evidently been prepared with great care. It contains much besides what might have been looked for in a book of this kind, and has considerable matter which will be of general interest.

LITERATURE.

THE *Literary World* for October contains, among other good things, a review of Mr. Gladstone's "Homer," by Chancellor Howard Crosby.

A SUPPLEMENTAL edition of *Scribner's Monthly* for October has been published, containing Prof. Sumner's paper on "Socialism." An early future number of the magazine will contain a paper by the same writer on the greenback question.

THE registrar of the Diocese of Western Michigan has the numbers of the *Spirit of Missions* from 1869 to 1877 inclusive, and will forward them to any person who desires to complete a file. No compensation is asked. Address the Rev. Sidney Beckwith, Grand Rapids, Mich.

THE Rev. Newland Maynard, rector of St. Paul's church, Brooklyn, has a lecture on English cathedrals which has created great interest. While in England recently he delivered it in Liverpool, and it elicited a letter of hearty satisfaction from the vicar of St. Cuthbert's church.

THE Rev. Dr. Packard (Theological Seminary, Fairfax county, Va.) wishes to com-

plete a set of catalogues of the Virginia Theological Seminary for the library. Catalogues for the years 1837-38, 1841-42, 1843-44, 1844-'45, 1846-47, 1847-48, 1848-49, and 1851-52 are wanting, and he will thank any one that will send them to him. He is also desirous to get the Journals of the Virginia Convention for 1845 and 1857.

THE recent inquirer in THE CHURCHMAN for cheap volumes or tracts on Christian evidences is referred to the "Christian Evidence Society Lectures," published in England. The writer has before him a list of twelve treatises, each twenty-five cents, advertised by Hoyt, Fogg & Breed, Portland, Me. Probably there are now many new issues. It would be well for some bookseller to publish a list of these treatises.

THE Messrs. Harper & Brothers caution the public that an attempt is making to impose upon it a spurious work, purporting to be an authentic account of Stanley's explorations and discoveries in Africa. They state that this spurious work is a garbled and incomplete story, made up from letters necessarily imperfect and fragmentary, from which are omitted many of the most interesting and important details which appear in Stanley's book, "Through the Dark Continent," the only genuine account of his travels.

WHEN at Teheran some time ago, says the London *Academy*, Professor A. Chodzko, of the College of France, acquired a Persian manuscript, which he presented to the National Library of Paris. The manuscript consists of thirty-three dramas, all fairly ancient, with tendencies partly religious, partly mystical. To make this work, which is of extreme interest for the intimate knowledge of the religious and poetical development of the Persians, more accessible to the general public, the professor has translated five of these dramas into French. They are now published.

THE literary treasures of the Paris public libraries, says the London *Athenaeum*, could not be taken out of the various establishments to be sent to the Universal Exhibition. It has been decided that each library should have its special exhibition. The Sainte Geneviève Library, until now mostly frequented by the students of the Quartier Latin, has just displayed before the public a mass of rare and curious books, MSS., and scarce prints, which were little suspected to be in its possession. Among them are a "Cité de Dieu," of Saint Augustine, MS. of the end of the fourteenth century, with splendid miniatures; a *Livy* of the fourteenth century, translated for King Jean le Bon, which belonged to the Duke of Bedford, who presented it in 1527 to his brother-in-law, the Duke of Gloucester; and an Anglo-Norman Bible of the thirteenth century in three volumes. We hope all the libraries will follow a good example, and will not be deterred by the fear manifested by Petit Radet when manager of the National Library. A very clever bibliophile, visiting the great French collection, asked him for an exceedingly scarce book. "We have it," answered Petit Radet; "but for goodness sake don't say you have seen it, because it would be sure to be stolen."

AN extremely pretty picture of dignified goats and skipping kids, about their young goat-herd, adorns the title-page of *St. Nicholas*. The story which this picture illustrates is called the "Violin Village," and is a sweet, pure teaching of how injustice and wrong,

patiently borne, often bring at last happiness for the patient waiter. Mrs. Burnett has a comical little poem called "Troubles in High Life," adorned with a charming picture drawn by Miss Addie Ledyard. "Under the Lilacs" and "Dab Kinzer," the two serials, both reach a happy ending this month. The one with the safe return of Ben's father and Miss Celia's wedding; the other with all the boys safely at school for several years, and Dab Kinzer himself still a growing boy in mind and body. The other stories are of no particular interest, but the illustrations are many and fine. "Un Alphabet Français," with a picture for each letter, will interest the beginners in that language; while "Jack in the Pulpit" preaches a lively sermon to the children, and the Letter Box furnishes plenty of material with which young eyes and brains can be busy on many evenings of the month.

SCIENCE.

At the next meeting of Russian naturalists at St. Petersburg the question of chronology is again to be ventilated, with a view of proposing to the government the change of date from the old style, now in use in Russia, to the new style used everywhere else.

THE Paris correspondent of *Nature* writes that M. Gayot has completed his calculations and finds that Prof. Watson's observations of the intra-Mercurial planet are in accordance with Dr. Lescarbault's discovery, so long denied by M. Leverrier's opponents.

ONE of the English journals says that so large a portion of the 800 passengers of the "Princess Alice" lost their lives in the recent collision with the "Bywell Castle," on the Thames, because they were stupefied and poisoned by London's sewerage, which is discharged into the river in a raw condition at Barking Creek. This horrible compound not only unmanned the strongest swimmers, but also changed a bright olive dress to a dark brown in half an hour, and caused the almost immediate decomposition of healthy bodies.

THE *Gazetta d'Italia* recounts a somewhat remarkable change in the surface of the earth at the village of Ortagli, a short distance south-east of Florence. In the course of a few days the tract on which the village stands has gradually sunk, until the depression amounts to about fifteen feet. It has not been sufficiently regular to prevent the houses from making threatening divergences from the perpendicular, and the population has taken refuge in the fields. Strange to say, another tract of land about two hundred yards from the village is, on the contrary, gradually rising, at times almost rapidly enough to be noticed with the eye.

M. FRITZ, in *Les Mondes*, thus defines the principal zone of the aurora borealis: It begins at Barrow Point, latitude 72° north, on the northern coast of North America, passes over Lake Great Bear toward Hudson Bay, which it crosses in 60° north latitude, sweeps near Nain, on the coast of Labrador, turns to the south of Cape Farewell, goes between Iceland and the Faroe Isles, approaches North Cape, rounds Nova Zembla and Cape Tscheljuskin, nearing the coast of Asia at the Bay of Nijni Holimsk, and lastly, returns to Point Barrow. M. Fritz holds that the appearance of local aurora is unfavorable to the hypothesis which places this light among cosmic phenomena.

NEW PUBLICATIONS.

THEOLOGICAL WORKS

PUBLISHED BY

MACMILLAN & CO.

DEAN STANLEY.

Addresses and Sermons delivered at St. Andrews in 1872, 1875, and 1877. By Arthur Penrhyn Stanley, D.D., Dean of Westminster. 12mo. \$1.50.

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CALENDAR FOR OCTOBER.

4. Friday. Fast.
5. Sixteenth Sunday after Trinity.
6. Friday. Fast.
7. Seventeenth Sunday after Trinity.
8. St. Luke the Evangelist. Friday. Fast.
9. Eighteenth Sunday after Trinity.
10. Friday. Fast.
11. Nineteenth Sunday after Trinity.
12. SS. Simon and Jude.

IN LOVING MEMORY

Sister Constance, Sister Thecla, and Sister Ruth, of St. Mary's Sisterhood, who have died of yellow fever while doing their work as nurses among the plague-stricken people of Memphis, Tenn.

Women of whom the world was not worthy."—
p. xi. 38.

Close up the ranks! God's host, hard-pressed,
Wages a battle fierce!
While right and left the plague-sword sweeps
This host entrenched to pierce.
Close up the ranks! Glad angels speed
Onward these words of cheer:
"Close up the ranks! who falls to day
Shall be, for Christ's sake, dear!"

Lo! at these words I saw how some
Who bare their dear Lord's sign,
And sisters, named by Him in love,
Pressed on in battle line.
Over their heads God's angel guard,
Over their hearts His shield,
And on their lips, "Unto my God
My soul in death I yield."

A little while they vexed the foe,
Fiercer the conflict stern;
Thousands lay dying, yet their love
Only more bright did burn.
And then from out their valiant band,
Sped by the plague's fierce strife,
Three sisters, meekly, to their Lord
Gave back their precious life.

Close up the ranks! their crown is won.
Who speeds to fill their place?
Constance and Thecla, Ruth, behold
Their dear Lord face to face!
Close up the ranks! who will for Christ
Stand forth to toil and pray,
And light the sacrifice of love
On altars raised to-day?

Close up the ranks, till war be done,
And all Christ's warriors pass
On to the presence of their Lord,
Beyond the sea of glass.
While countless multitudes, redeemed
From want, from death, from hell,
E'en in the presence of God's love,
Of Christ's dear martyrs tell.*
Vigil of St. Matthew, A. D. 1878.

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CHAPTER II.

A New Home.

"Once more I beseech your excellency to withdraw those hard measures. You cannot possibly make the whole city responsible for the transgression of individuals."

"I too am of opinion that you need not proceed with such sharpness. It will not be hard to find out the guilty parties and put them under arrest."

"You should not attach such importance to the affair, your excellency. It does not deserve it, indeed."

The Governor von Raven, to whom all these warnings and representations were addressed, seemed to be very little affected by them, for he responded with cold civility:

"I sincerely regret, gentlemen, to find myself so completely in opposition to your views, but I have adopted the resolution after mature deliberation, and, moreover, you know that I never withdraw a measure already arranged. It stays as it is."

The gentlemen assembled in the governor's reception room, at the government building of R—, seemed to have had a prolonged and lively conference; they were all somewhat excited, save the baron himself, who with unmovable composure leaned back in his chair.

"I should think," said he who had first spoken, "that my voice would have some weight as the representative of the city; so much the more as this time the police director too is on my side."

"Certainly," assented the party named with cautious reserve. "However, I have been too short a time in office to have any very intimate acquaintance with the relations of affairs here. His excellency, at all events, will be the better judge."

"I only fear," said the third gentleman, who wore a colonel's uniform, turning to the governor, "I fear they will misinterpret your severity, and attribute it to personal apprehension."

A contemptuous smile played about the baron's lips.

"Do not disturb yourself!" returned he; "they know me too well in R— to credit me with fear. That reproach will be spared me under all circumstances."

He rose, and in so doing gave the signal for the winding up of the conference. Baron Arno von Raven was in the full maturity of a ripe manhood, and, in spite of his six or seven and forty years, presented still an imposing appearance. At first sight there was something commanding in the tall, powerful form. The proud, energetic features were not handsome, and never could have been so, but they were expressive and characteristic in every lineament. The full dark suit of hair was not yet mixed with gray, only the slight silvery hue of the locks about the temples gave any hint that the boundary of middle age had been crossed. On the contrary, life's fullest energy spoke out of those dark and flashing eyes, but their glance had something in it that was stern and sinister, gaining a penetrating sharpness so soon as it was fixed upon an object. His bearing united a quiet consciousness of superiority with unapproachable pride. Not the slightest feature betrayed the upstart. The man looked as though he never could have done anything else than order and govern.

"The question here is not about myself," he continued. "So long as they confined themselves to invectives and threats sent to me in anonymous letters, I committed them to the waste-paper basket, without attaching further weight to them. But when the like were openly, and in sight of all the world, found affixed to the walls of the government building; when a show is made of insulting me on my rides, and the gentlemen of the mayoralty abstain from any demonstration of interference, then it is my duty to take the matter seriously in hand. I am the chief magistrate of the province; if, then, I submit to indignity in my own person, it would be to imperil the authority of the government which I am deputed to represent, and which I must maintain intact under all circumstances. I repeat, Mr. Burgomaster, that I regret being obliged to determine police regulations, which

perhaps are found burdensome, but the city has itself alone to blame for it."

"We are used to having your excellency determine for yourself, in such cases, without regard to others," said the burgomaster with asperity. "Nothing remains for me then but to leave you the full responsibility; and after this, our conversation may as well come to an end."

The baron coolly nodded.

"I did not know that I ever shrunk from assuming the responsibility for my mode of action; most assuredly it shall not be the case this time. Farewell, sirs!"

The burgomaster and director of police left the apartment and proceeded through the broad passages of the government building to the outer entrance. On their way, the first, a somewhat choleric old gentleman with gray hair, could not refrain from giving vent to his long restrained vexation.

"So, with all our entreaties, warnings, and representations, we have once more gained nothing but a sovereign: 'It stays as it is!'" said he to his companion. "You too seem to bow down before this famous pet phrase of his excellency. How quickly it silenced your opposition!"

The police director a much younger man, with sharp, intelligent features and very courtly manners, shrugged his shoulders.

"The baron is the head of the administration, and since he has declared that I am, in any case, covered with his responsibility, then —"

"You yield to his will," said the other, finishing his sentence for him. "In truth it is only natural; you would hardly like to share the fate of your predecessor in office."

"At all events, I hope to prove better qualified for my position than he," was the polite but decided answer. "This much I know, that my predecessor was transferred to another post on account of incapacity."

"You are much mistaken there. He fell because he was not agreeable to Baron von Raven, and now and then presumed to differ from him in opinion. He had to succumb to that all-powerful will, which, for so long a time already, has held unlimited sway over us. The stand taken by our governor to-day has shown you better than a month's continuance in office could have done how relations here actually lie, and, as it seems to me, you have already chosen your party."

The last words sounded very sarcastic, but the police director seemed not to remark it, he only smiled obligingly without making any reply; and, as they had now reached the outer door, the two gentlemen separated.

The baron meanwhile had been left with the colonel in the conference room. The latter, commander of the regiment which formed the garrison of R—, was a regular soldier in appearance; but in spite of this, and in spite of his uniform and badges of orders, could not compare in point of presence with the commanding form of the governor, who wore the simple civilian's dress.

"Your excellency should not go ahead too roughly," said the colonel, again resuming the conversation. "This perpetual conflict of the higher power with the citizens is being viewed with considerable displeasure."

"Do you believe that I take pleasure in this conflict?" asked the baron. "But to yield here would be weakness, and of this, I hope, I am not to be suspected."

The other shook his head with an anxious look.

"You know I have been spending some weeks at the capital," he began again. "I was a good deal in company with the members of the ministry. To speak confidentially, the disposition among them is not at all favorable towards you."

"I know that," said Raven coldly. "I have been at all times rather a thorn in the side to those gentlemen. I have never been pliant and humble enough to suit them; and besides, they cannot pardon me for being a child of the people. My career it was not in their power to arrest, but in those circles I have never met with sympathy."

"For that very reason you ought to be circumspect. Attempts will be made to shake your position. The talk is of an arbitrary will, of encroachments; and all your measures are discussed and criticised in sharpest, often in bitterly hostile, manner. Are you not afraid of the intrigues being spun around you?"

"No; for I am too necessary to the controlling authorities, and shall take good care that this necessity still exist, in spite of my 'arbitrary will' and my 'encroachments.' I best know the difficulties of my position in this place; it will not be so easy to find a second person capable of holding the first post in this province and this most perverse, ever contrary town of R—. But I thank you, nevertheless, for the warning, which perfectly coincides with my own advice."

"I thought I would at least give you a hint," said the colonel, backing off. "But now I must be gone. You are expecting a visit to-day, as I hear?"

"My sister-in-law, the Baroness Harder, and her daughter," explained the baron, accompanying his guest to the door. "They have passed a part of the Summer in Switzerland, and will arrive to-day. I am looking for them every moment."

"I made the baroness's acquaintance a few years ago at the capital," casually remarked the officer, and I hope soon to renew the acquaintance. As a preliminary, may I ask you to present my compliments to the lady? *Au revoir*, your excellency!"

Half an hour later a carriage rolled into the portal of the government building, and Baron von Raven came down the grand main staircase in order to welcome the expected guests.

"My dear brother-in-law, how delighted I am to see you once more!" exclaimed the lady sitting in the carriage, as with great vivacity and warmth she stretched out her hand to the approaching gentleman.

"You are welcome, Matilda!" said Raven with his usual cool politeness, which grew not a single degree warmer when he opened the carriage door and helped his sister-in-law to alight. "Have you had a good journey? It has been too hot to-day for travelling."

"Oh, dreadful! The long ride has made me perfectly nervous. We intended at first to rest a day in C—, but were urged on by the desire to meet our dear relative just as soon as possible."

The "dear relative" took the compliment with great indifference.

"You should by all means have stayed at C—," signified he. "But where is the child—Gabrielle?"

That young lady, who had just left the carriage, and without waiting for assistance sprang lightly to the ground, blushed scarlet at this highly insulting question. But the baron too started and fastened a long aston-

ished look upon the "child," whom he had not seen for full three years, and whose appearance seemed now to surprise him very much. Yet his surprise and Gabrielle's triumph did not last long.

"I am glad to see you, Gabrielle," said he quietly, as stooping down he lightly touched her forehead with his lips. It was the same casual, indifferent caress which he had once bestowed upon the young girl of fourteen, and at the same time his dark, stern eyes scanned her countenance with a single glance, but one so sharp and trying that it seemed as though he would thereby penetrate the inmost recesses of her being. But then he offered his arm to his sister-in-law, in order to conduct her to the upper story, and left it to the young lady to follow them.

The baroness poured out a continuous stream of kind and polite speeches, which were only replied to in monosyllables; not, however, that this at all checked the torrent of her discourse, which paused not at all until they had reached the wing in which were situated the chambers appropriated to the ladies.

"This is your domicile, Matilda," said the baron, pointing to the open rooms. "I hope you will find it to your taste. This bell calls the servants. Should you want for anything, pray let me know. Now, however, I would like to leave you alone. You and Gabrielle are assuredly fatigued from your journey, and need some rest. We shall see each other again at dinner."

He went, clearly glad to have discharged the burdensome and disagreeable duty of bidding them welcome. Hardly had the door closed behind him when the baroness, as soon as she had laid off her travelling-dress, began to scrutinize her surroundings. The four apartments were furnished with elegance, even splendor, the furniture being very rich, the curtains and carpets of heaviest materials. Everywhere regard had been paid to the claims and requirements of distinguished visitors; in short, not the least thing was left to be desired, and very well satisfied did Madame von Harder return from her survey, when she perceived that her daughter was still standing in hat and cloak in the middle of the first room.

"Are you not going to take off your things, Gabrielle?" asked she. "How do you like this place? Thank God, we are once again amid our accustomed surroundings, after having sighed so long in the wretchedness of our Swiss exile!"

Gabrielle took no notice of this speech.

"Mamma, I do not like Uncle Raven," said she suddenly, in the most decided manner.

The tone was so peculiar, so entirely different from the young lady's ordinary style, that her mother looked at her in astonishment.

"But, child, you have hardly seen him."

"Never mind, I do not like him. He treats us with a sort of carelessness, a condescension which is downright insulting. I do not understand how you could put up with such a reception."

"You should make allowances," said the baroness soothingly; "this curt address and formality are second nature with my brother-in-law. You will get accustomed to his ways when you have learned to know him better, and love him."

"Never!" cried Gabrielle passionately. "How can you desire that I should love Uncle Arno, mamma? I have never heard

anything of him but evil! You used to say that such a tyrant never existed; papa never called him anything but 'that upstart,' 'that fortune hunter'; and yet neither of you ever dared to address an unkind word to him."

"Child, for heaven's sake, silence!" interrupted her mother, looking around in terror, lest the dangerous words had been overheard. "You forget entirely that we are completely dependent upon your uncle's goodness. He is implacable where he believes himself injured. You must never contradict him."

"Why did you have such respect for him, if he was nothing more than a fortune-hunter?" continued Gabrielle obstinately. "Why did grandpa give him his daughter for a wife? Why was he always the chief person in the family? I do not understand it."

"Do I know?" asked the baroness with a sigh. "The power which this man exerts has always been just as inexplicable as your grandfather's partiality for him. He, with his plebeian name, and his (at that time) subordinate position, ought to have considered admission into our family as a high favor, as an unmerited piece of good fortune, and yet he took it quite as a matter of course. Hardly had he obtained firm foothold in our house before he ruled everything, from my sister down to the servants, who stood in greater fear of him than their own master. He had my father so completely in his power, that nothing was done without his counsel and approval, and all the rest he simply crushed. How it happened exactly I do not know; enough that it was so; and just as in our family circle he usurped the mastery, so it was in society and in public life—nobody ventured to oppose him."

"Well, he shall not crush me!" cried the young maiden, throwing back her little head defiantly. "Oh, he thought to frighten me with those dark eyes of his, peering at me as though they would read the inmost secrets of my soul; but I am not the least bit afraid of him. He shall see if he rules me like all the rest."

The baroness was terrified; she feared, not unreasonably, lest her undisciplined daughter, who had held unquestioned control over her mother, and in general been unused to submit to restraint, should give the baron a taste of her self-will. She exhausted herself consequently in entreaties and representations, but in vain—Miss Gabrielle seemed to find a peculiar satisfaction in this outspoken defiance of her guardian, and was not at all inclined to retreat from the warlike attitude she had assumed with regard to him. Moreover, she had been serious already for an unusually long time, and now most suddenly resumed her old sportiveness.

"Mamma, I do believe you are afraid of this ogre of an uncle, in sober earnest," cried she, laughing merrily. "I am braver though. I shall just step right up to him; and, depend upon it, he does not swallow me up!"

CHAPTER III.

The Castle and its Inmates.

The government building of R— was an old-time castle, and for long consecutive years had been the abode of a princely family. Later it had fallen to the State, and now served as the seat of the provincial government and the residence of the governor for the time being. The jutting tower and balconies, with its lofty site, commanding the whole region round about, gave to its aspect

thing of the picturesque. The old walls and fortifications had long since retreated before the demands of the present; but instead, a whole forest of magnificent trees grew around the castle-hill, on whose face a broad, comfortable road led down into the town. From the castle windows, which rose proudly and imposingly above the tree-tops, it was to be enjoyed a full view of the town and the whole of the broad valley, that the castle encircled as with a wreath. The castle building was exclusively arranged to suit the governor's order, who inhabited the upper part, while the lower was occupied by his department of chancery; the two side wings contained the remaining bureaux and the offices of individual clerks. In spite of this disposition, the interior retained its old-fashioned character, which could not be obliterated, because it consisted in the style of building. The vaulted chambers, with deep niches to the door and window, belonged to the former century; long, gloomy, arched passages and corridors crossed each other in the most opposite directions; echoing stone steps led from one story to the other; and the old castle yard, as well as the ancient castle garden, retained their original shape. At all events "The Castle," as it was familiarly called in all the country round, had been, and continued to be, an ornament to the town.

The present governor had already filled his post for a long series of years. Nobody could have recognized in him the son of a portionless, early-deceased, subaltern clerk, but it would have doubted his humble origin, from his proceedings and mode of life were as thoroughly autocratic as would have been expected from the impression made by his physique. In what manner exactly Raven had become the favorite of the—at that time—all-powerful minister, to whom he owed his later successful career, nobody knew. Probably the minister's sharp-sightedness had discovered in the young man uncommon gifts. Some one would have it that other secret motives had coöperated with this; enough, he was suddenly nominated secretary to his excellency, and in this capacity had of course more opportunity of displaying his capabilities than in his former subordinate station. The secretary made sufficiently rapid progress in his chief's confidence, who preferred and advanced him at every opportunity, even admitting him to his family circle. The lower steps to official employment were speedily surmounted, and one day the *élite* of the capital were surprised by the news—hardly credited at first—that the oldest daughter of the minister had engaged herself to the young ministerial counsellor. As a matter of course followed soon afterwards his exaltation to the rank of baron, and thus was opened up for him a great career.

To the son-in-law of so influential a man the course was everywhere free; but it was not this alone which so rapidly bore him upward to a dizzy height. His truly splendid talents now for the first time seemed to have found their appropriate field, and soon manifested themselves in a manner that rendered superfluous patronage from any quarter whatever. It took people but a few years to find out that the minister's "infatuation" was perfectly comprehensible, when, instead of opposing this marriage, he had favored it; he understood his son-in-law, and knew what to expect from his future. Certain it was that this daughter, as Madame von Raven, played as much more conspicuous part than her sis-

ter, who had married a baron of ancient lineage, but very insignificant character.

When the baron was summoned to take charge of the important and responsible post in R—he encountered great difficulties in the position of affairs there. The storm, which a few years previously had shaken the whole country, had died away, it is true, but various tokens betrayed the fact that it had been repressed, not subdued. In the—Province, especially, things were in a general state of ferment, and the provincial capital, the great and populous R—, stood at the head of the opposition raised against the government administration. Different high officers, who had quickly succeeded one another, had tried in vain to put an end to this condition of affairs, but they had lacked either the needful determination or the needful authority, and limited themselves to mediatory expedients, which had, it is true, adjusted the differences of the moment, but left untouched the real points at issue. Just here Raven was nominated head of the administration, and town and country were speedily made to know in whose hands the reins had fallen. The new governor took his measures with an energy, but at the same time a recklessness, which let loose a real storm against him. Contradiction, protests, complaints to the government fairly chased one another, but the latter knew too well what they had in their representative not to back him with full power. Any other man would probably have shunned the boundless unpopularity accruing to him from this course, or would have avoided the endless disappointments and difficulties which were consequently thrown in his way. Raven stood at his post. He was a man who, in every situation of life, sought conflict rather than avoided it, and his fundamentally desperate nature found precisely here full opportunity for its development. He did not disturb himself much about keeping his measures within lawful bounds, and met all the reproaches hurled against him for his arrogance and despotism with a firm "It stays as it is!" And by taking such a stand he did, too, control the warring elements. Town and province were finally convinced that it was useless to carry on the fight with a man who took for his rule of action not their rights, but his own power, the time for open opposition having not yet come. The period of reaction just rolling in with full tide crushed it in the germ; they yielded then, grudgingly and angrily, but still they yielded, and the governor, who had succeeded so admirably in his task, was loaded with distinctions.

Years had elapsed since then; people had grown used to the despotic rule of the baron, and he had extorted from them that respect which is never denied to an energetic, consistent character, even though it belong to an enemy. Moreover, they had him to thank for a whole series of improvements and reforms, from which even his opponents could not withhold their approbation. The man so much hated and despised, in a political point of view, became in another direction the benefactor of the province entrusted to him, its indefatigable proxy, where the question was to call into being or carry through projects for the public weal. His indomitable energy, so ruinous on the one hand, became on the other an instrument rich in blessings. He was ever ready with his aid in all that concerned industry, agriculture, or the building up of general prosperity, and thereby at-

tached to his person a multitude of interests that saw in him their most zealous promoter, and in time procured for him a party almost as numerous as that of his opponents. His administration was a pattern of order, incorruptibility, and strict discipline; and his new creations, devised with practical shrewdness, and carried into execution with a firm hand, flourished mightily on all sides.

The governor lived in grand style, inasmuch as he had a considerable fortune in addition to his salary. His late father-in-law had been very rich, and after his death the property fell to his two daughters, Madame von Raven and the Baroness Harder. The baron's marriage had been one of those conventional arrangements such as are often met in the great world. Raven had been guided wholly and solely by calculation; but he did not forget that this union had opened up to him the road to success in life, and his wife had never to complain of any want of politeness or respect on his side; the affection, which was so utterly lacking, she did not miss. Madame von Raven was intellectually of a very inferior nature, incapable of inspiring any ardent sentiment; she had not refused her hand to her father's favorite, of whose brilliant future she heard daily predictions made, and when this prophecy was fulfilled, nothing was left for her to desire. Her husband generously satisfied all her claims to have a splendid establishment, magnificent wardrobe, and high station in life, so that there was never any actual difference between them, although, for the rest, they lived just as separate and as far apart as possible. This—in the eyes of the world—exemplary but childless union had been brought to an end seven years before by the death of Madame von Raven, and the baron, who according to will inherited the whole property, took no steps towards a second marriage. He, proud man that he was, ever wholly absorbed in ambitious schemes, had never had any susceptibility for love and the joys of domestic life, and would probably not have married at all but that wedlock had furnished him with a stepping-stone to eminence. That motive no longer existing, he had no thought of entangling himself in bonds, and now, on the dark side of forty, there was no longer any talk of such a thing.

(To be continued.)

THE PRIVATE INTERPRETATION OF PROPHECY.

It is a favorite practice with many to quote II. Peter i. 20 against the right of what is called the "private interpretation of Scripture." As the passage in question reads in the English version it certainly favors such an application, especially when taken by itself. The use of the word "private" is misleading for the merely English reader; and even *ἐπίλυσις*, the original Greek of our "interpretation," is more readily understood in the sense of an exposition of a given prophecy than in that which we believe it really has here. It is the object of this article briefly to exhibit what, in the opinion of the writer, this sense is; further than that, however, he does not propose to discuss at present the right of the private interpretation of the Bible.

It will simplify and strengthen our conclusions if, before proceeding to the exegesis of the passage referred to, we very briefly analyze the entire epistle in which it is found. Al-

though St. Peter, unlike St. Paul, has not followed in his writings a strictly systematic order, it is nevertheless certain that some leading thought may be traced running through all that he has written. Thus it must be evident even to the most casual observer that the main purpose of the present epistle is to keep fresh in the memory of its readers, throughout the existence of the Church, the "power and coming of our Lord Jesus Christ" (i. 12-16). Waiving the strictly logical order in the development of his thoughts, the apostle opens his epistle with a brief statement of what we possess in the power of Christ, viz., "all things that pertain unto life and godliness," and by which we become "partakers of the Divine nature" (verses 3 and 4). But as these things can be of no avail unless we realize them in our lives, we are next earnestly exhorted to add to our "faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity"; that we may thereby make our "calling and election sure" (verses 5-11). Then, turning to the controlling thought of his epistle, the apostle exclaims: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ" (verse 16). In proof of this he appeals to two facts: first, to the heavenly voice which he, St. John, and St. James had heard in the holy mount when Jesus was transfigured before them, saying: "This is My beloved Son, in whom I am well pleased" (i. 17, 18); and secondly, to the "prophetic word" (τὸν προφητικὸν λόγον)—that is, particularly to the Messianic prophecies of the Old Testament—which has now become "more sure" (βεβαίωτερον) in its entirety, seeing that God has already fulfilled it in part by recognizing His Son during the scene of the transfiguration in the person of Jesus Christ; for such appears to us, at any rate, to be the true meaning of the 19th verse. So much for the positive statement of the great fact which St. Peter wishes his readers always to bear in mind. But, he continues, as there were false prophets in the Jewish, so there will be false teachers in the Christian Church, "who will privily bring in damnable heresies, even denying the Lord that bought them" (ii. 1). Again inverting the logical order of treatment, the apostle first describes the character of these false teachers and their adherents, and declares that the awful doom so justly reserved for them is close at hand. This takes up the rest of the entire second chapter; then, in the final chapter, he at last states and refutes the teaching of these "scoffers, walking after their own lusts." Misinterpreting the long-suffering of God, these asked: "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation" (verse 4). We are not to suppose that this was the only heretical doctrine which they had promulgated; but it is the only one with which St. Peter is here concerned. For, in denying the coming again of the Lord to judge the world, they necessarily also deny whatever is connected with that return; and so particularly that "power" of Christ by which "exceeding great and precious promises" are given unto us. By thus constantly maintaining the connection between these two ideas, unity of thought is preserved throughout the epistle. The refutation of this false

doctrine, by directing attention to the infinite power of God as displayed in creation, and to the fact that with the Lord one day is as a thousand years; a practical exhortation, based upon the coming of the Lord at a time when He is least expected; and a few indications in reference to the dissolution of the present heavens and the earth, and the appearance then of new heavens and a new earth—indications found nowhere else in the Scriptures—close the epistle.

With this view of the scope and teaching of the entire epistle before us, let us now turn to the consideration of the verse specially in question. It reads thus: "No prophecy of the Scripture is of any private interpretation" (i. 20). In ascertaining the true meaning of these words we need not concern ourselves with the various emendations of the original text which some have proposed; for there is no good manuscript authority for them, nor are they at all necessary to arrive at a perfectly satisfactory interpretation. Taking, then, the text as it stands, there is, fortunately, but little, if any, dispute as to the meaning of its separate terms. The context clearly requires that the "prophecy of the Scripture" should be the same as the "word of prophecy" of the preceding verse, and that both these expressions refer to the prophecies contained in the Old Testament, and particularly to those of them which relate to the power and coming of the promised Messiah, is conclusively proved by the purpose of the whole epistle. The general signification of ἐπιλυσις, as *solution, explanation, interpretation*, is equally certain. Nor, finally, is there any doubt as to the true sense of ἰδιὰς, although "private," its representative in our version, is, as we said at the outset, in most cases misapprehended. To suit the term to the gender of the word with which it is in agreement, "its own" would probably be a less misleading translation. Thus understood, it is clear that any interpretation of this passage, to be fully acceptable, must satisfy the following three conditions: First, it must furnish a reason why we do well to take heed unto the prophetic word, as a proof of the power and coming of Christ (verse 19); secondly, the truth which it contains must receive further strength and illustration from the fact that no prophecy ever came by the will of man, "but holy men of God spake as they were moved by the Holy Ghost" (verse 21); and, thirdly, it must clearly recognize a relation of dependence between προφητεία and ἐπιλυσις. Although not so evident in the English translation, this necessity is plainly brought out in the original text. "All prophecy of the Scripture," we there read, "ἰδιὰς ἐπιλύσεως οὐ γίνεται." According to the best New Testament grammars, γίνεσθαι with the genitive generally indicates a permanent property. This is evidently the case here, the force of the expression being, "prophecy is of such a nature as," etc.

Hitherto commentators have generally been divided among four leading interpretations of this passage. These interpretations all agree in taking ἐπιλυσις in the sense of an exposition of a previously given prophecy, but they differ from one another in explaining the reference of ἰδιὰς. The great majority of writers suppose that the reference in that term is to men in general. According to their view, the apostle teaches that the interpretation of prophecy does not belong to men—a task which would be too difficult for them—but to the Holy Ghost, who alone possesses the requisite ability and authority to expound it prop-

erly. As might be supposed, this was largely the view of the reformers, and particularly of Luther. (See Luther's Commentary *in loco*.) According to the second interpretation, closely resembling in its positive thought the preceding one, the reference in ἰδιὰς is to prophecy itself. The sense of the passage would then be, Prophecy does not suffice to explain itself; to be able to understand it aright, we must be specially enlightened by God. The third interpretation recognizes what is no doubt the true force of ἰδιὰς, by referring it to the prophets. According to this view the text teaches that even the prophets did not understand the purport of the prophecies of which, in consequence, they were simply the blind mouthpieces. In this case the thought to be supplied is: how difficult, therefore, is it to interpret prophecy! Finally, the fourth interpretation, which is only a modification of the first, takes ἰδιὰς in the sense of *unofficial, private*. According to it, therefore, the exposition of the prophetic books, and, by inference, of the Scriptures as a whole, is not the privilege of Christians generally, or of Christians as such, but only of those who have been specially called to the ministry of the Word. A brief examination will suffice to show that none of these explanations are satisfactory, and the last no more than the preceding ones.

It is to be observed, in the first place, that they are all inconsistent with the context. On the one hand they fail to assign any acceptable reason for the certainty of that prophetic word to which we are to take heed (verse 19); and, on the other hand, they are not justified, much less necessitated, by the inspired character of all true prophecy (verse 21). Secondly, it is a serious defect in them, that they all leave the positive idea upon which the argument of the apostle depends, unexpressed. And, finally, by taking ἐπιλυσις in the sense of an interpretation of a given prophecy, they entirely ignore the dependence of a prophecy upon its ἐπιλυσις, as that is clearly expressed in the text by γίνεσθαι with the genitive; for, evidently, no such a dependence can exist between a prophecy and its objective exposition.

These objections, which we regard as decisive, oblige us to consider ἐπιλυσις from an entirely different point of view; for, of the other essential terms, "prophecy" is undoubtedly used here in its ordinary objective sense, and we have already said that "private" is best referred to the prophets. Nor will it be difficult to ascertain what this point of view is; for ἐπιλυσις must denote either what is commonly understood by the interpretation of a prophecy, or that interpretation of the future—that power to read the future, upon which all prophecy depends. An illustration drawn from the life of Joseph will render our meaning perfectly plain. The words in which he foretold the fate of Pharaoh's servants in prison constitute a prophecy; his ability to make such a prophecy presupposes in him an ἐπιλυσις, that is, the ability so to interpret the future as to be able to read it correctly; and it is of this extraordinary power that he says, Genesis xli. 16: "It is not in me; God shall give Pharaoh an answer of peace." According to this view of the force and real significance of "interpretation," the important truth which the apostle here expresses is as follows: No prophecy of the Scriptures depends upon, or proceeds from, its own (that is, the prophet's own) interpretation of the future. It is unnecessary to point out that, thus understood,

message is in perfect harmony with the text; and, above all, it fully recognizes the essential dependence of the words of prophecy upon the *ἐπιλαοις*, as this is plainly indicated by the use of *γίνεσθαι* with the *ἐπιλαοις*. Nor does this exposition, like the one which we have reviewed, oblige us to force into the text, of our own motion, the apostle's main thought. It adds absolutely nothing to the text except the two words, "the future"; but these are plainly suggested by the subject of which the passage treats, viz., prophecy, and, furthermore, are absolutely required by the sense.

DAILY BREAD.

Knowest, Lord, our frail necessities:
Daily bread consumed in wearying toil,
Daily cup of water heaven-supplied,
Body's raiment, and renewing sleep,
But the means we crave to climb to heaven.
Surely, Lord, we ask not only these,
The fulfilling of our inward sense
The fruition of Thy Godhead's grace.
Do not seek alone that earthly food
Which Thou in kindness rainedst down upon
Wandering people in the wilderness.
Would have more. The veriest crumbs that fall
From off Thy table to our hungry souls
Give consolations such as only those
Who feast at heaven's high altars ever know.
—William Higgs.

ST. BARTHOLOMEW MASSACRE.

The night of the festival of St. Bartholomew, the 24th, 1572, will be long memorable in the martyrology of the Christian Church. The beginning of a week's popish massacre which has never been surpassed for the magnitude and multitude of its brutalities and cruelties; and we recur to it because, in a church such as that of Rome, which boasts of its infallibility and immutability, the record of her past policy must be taken as the programme of her future policy. No fewer than a hundred thousand Protestant men, women, and children fell victims to the appalling massacre of French popery by the secret order of King Charles IX., at the joint instigation of the pope, and his ready tool Catherine de Medici, the queen dowager, inspired by the Jesuits. Until about half a century ago that terrible massacre continued to find not merely apologists, but writers to glorify it in the church of Rome as worthy of a nation such as France, which was the eldest daughter of the Church, and equally worthy of the pope, who was "commissioned of God to extirpate heresy." When De Thou's history was put to the *Index Expurgatorius* he was informed by Cardinal Barberino that he was condemned, because he not only favored Protestants to the detriment of the Catholics, but because he had even disapproved of the massacre of St. Bartholomew; indeed, Jesuit after Jesuit wrote in its praise, and no wonder, for no order in the Church of Rome had entered so fully into the diabolical plot with the pope as Catherine de Medici as the Order of the Jesuits, whom a later pope, Clement XIV., in a bull for the suppression of the order in 1773, describes as "the authors and fomentors of all dangerous seditions, disorders, dissensions, persecutions, and scandals; and that the kings of Roman Catholic States found themselves reduced to the necessity of expelling them from their dominions, to prevent Christians from rising and massacring one another, even in the bosom of the holy mother church."

Much new light has been thrown recently on the papal intrigues that culminated in this massacre by the unpublished letters of Pope Gregory (XIII.) to France, and by the letters of Ferralay, the French ambassador at Rome, and Salviati, the nuncio at Paris.

From these documents we learn that early in 1572 the Cardinal of Alexandria visited the court at Blois, accompanied by Hippolyto Aldobrandini, afterwards Clement VIII. When the latter "was required as pope to pronounce upon the dissolution of the ill-omened marriage"—i. e., the marriage of the young King of Navarre with the sister of Charles IX.—"he related to Borghese and other cardinals what had passed in that interview between the legate and the king, adding that, when the report of the massacre reached Rome, the cardinal exclaimed, 'God be praised! the King of France has kept his word.' Clement referred D'Ossat to a narrative of the journey which he had written himself"; though this report was known to exist, it has never been examined until now. The words of the king to the cardinal are thus given by Aldobrandini: "Significate Pontifici illumque certum reddite me totum hoc quod circa id matrimonium feci et facturus sum nulla alia de causa facere, quam ulciscendi inimicos Dei et hujus regni et puniendi tam infidos rebelles, ut eventus ipse docebit, nec aliud vobis amplius significare possum."

The news of the massacre reached Rome on the second day in September by a secret messenger from Lyons, when Pope Gregory at once ordered the city to be illuminated, and this was only postponed until the pope was officially certified of the fact; but as soon as the nuncio's letter arrived, placing the facts beyond question, it was read, amidst acclamations, to the assembled cardinals, who proceeded at once with the pope to St. Mark's, the nearest church, to say a *Te Deum* in honor of the event. At Rome heresy was, about this time, branded as the worst of crimes, and the most heinous of all sins, and the preachers at Rome expressed a belief that other countries would follow the example of France. It should not be forgotten that in 1569 Pope Pius V. had formed a plan to raze the town of Taenza because it was infected with heresy, and recommended such a crusade against all Protestant towns to the King of France. That popish intolerance and persecution was prepared to sacrifice even the kings of France to exterminating zeal is clear from the following item, which was discovered in the Vatican archives:

"On the 21st of January, 1591, a young Capuchin came, by permission of his superiors, to Segna, Bishop of Piacenza, then nuncio at Paris. He said that he was inflamed with the desire of a martyr's death; and, having been assured by divines that it would be meritorious to kill that heretic and tyrant, Henry of Navarre, he asked to be dispensed from the rule of his order while he prepared his measures and watched his opportunity. The nuncio would not do this without authority from Rome; but the prudence, courage, and humility which he discerned in the friar made him believe that the design was inspired from above. To make this certain, and to remove all scruples, he submitted the matter to the pope, and asked his blessing upon it, promising that whatever he decided should be executed with all discretion."

It is, in truth, a relief to hear on the best historical authorities that in France not only were the great mass of the Roman Catholic

population shocked and distressed at the St. Bartholomew massacre, but that many of the Huguenots were concealed in the houses of the French papists, or helped in their efforts to escape out of the country. The papal nuncio reported to the supreme pontiff that the only one who had acted in the true spirit of a Christian, and refrained from mercy to the Protestants, was the king himself; while the other princes, who pretended to be good Catholics and to deserve the favor and blessing of the pope, had striven to save as many of the Huguenots as they could. It is also to the infinite credit of the French clergy, with the exception of the Jesuits, that, as a body, they gave no encouragement to the assassins, and in some cases saved some of the intended victims. Happily, the Gallican Church was always more in harmony, in doctrine and in spirit, with Protestantism than any other branch of the Latin Church, and the greatest thinker, if not the greatest divine of the Gallican Church—Pascal—did not scruple to lay the sin of the massacre to the door of the Jesuits, whom he describes in such words as these: "This class of men, who have become an intolerable nuisance to the whole of Christendom, aspire, under the pretext of good work, to dignities and dominations by perverting to their own ends almost all laws, human and divine, natural and revealed; they gain over to their side, by the force of fear or of persuasion, the great men of the earth, whose authority they abuse for the purpose of accomplishing their detestable intrigues. Meanwhile they go about their enterprises with as little fear or remorse as if they were doing God service."

Protestant England would do well at this time to lay to heart the words of Pascal, and to remember that the same Order of the Jesuits which instigated the massacre of St. Bartholomew's day in France, more than three hundred years ago, is still in existence, and, what is worse, is actuated by the same spirit, and working in England and in Ireland for the same ends, with a zeal and an industry worthy of a nobler cause and of a more honorable end, and yet it is Jesuitical hands that the government will most strengthen by the bill just unhappily passed respecting Irish Intermediate Education.—*English Churchman*.

A LETTER FROM BISHOP DOANE.

LANGENSCHWALBACH,

August 31st, 1878.

It is almost as hard work to write, my dear brother, when one has too much as when one has too little to say. You will readily conceive that my present difficulty is of the "too much" and not of the "too little." For my heart, in the first place, is always very full of intense and anxious interest about the diocese, with much to make me thankful and confident, and some things to make me disturbed and distressed in the news which comes to me from time to time. And then the very great interest of the six weeks in England only gathers force and depth as the impressions settle down into influences, and the feelings become convictions which must affect the future, not of my life and mind only, but of the relations and power of the Churches in England and America.

I shall not attempt to say very much here of the conference itself. I am glad to see that THE CHURCHMAN publishes in full the authoritative utterance of the bishops. It is as official a paper as could be issued, bearing the

plain mark of authority in its certification by the president and secretaries of the conference. But since there seems some doubt in some minds, I desire that the clergy and lay people of the Diocese of Albany should know that the reports of every committee were not received merely, but adopted by the conference, as was also the letter, or rather the introduction and conclusion of the pamphlet which gives these reports to the Church. The conference, having by sheer force of its dignity and its uniform consistency, conquered the prejudices of the London *Times* and won from it a commendation very unlike its ordinary dealing with such questions, may also win, I hope, when mistakes of ignorance and prejudice have been overcome, the confidence of some people in America.

The most marked evidence of the advance in this whole matter, within the eleven years since the first conference was called, is, first, that this year, instead of a few days' conversation whose results were simply received by a small portion of the bishops after the rest had gone home, the whole body of the bishops, larger the first day than the last, accepted and have issued authoritatively the results of the discussions in the reports of the committees. And second, that it is proposed in the report that these conferences shall be called from time to time by the Archbishop of Canterbury, in consultation with other bishops, and shall deal with a larger range of subjects to be referred to them by a representative committee.

But no change was more striking, I think, than the opening and closing, the exordium and peroration of the conference, the service of welcome in the glorious old cathedral of Canterbury, and the closing service in the great cathedral of London.

Of the first, any who were privileged to share in it will bear me out in saying that it was not photographed merely, but fairly burned into all hearts and minds, a picture which nothing can ever efface. A dear English friend, whose home is in the precincts of the cathedral, and who made me welcome there, said: "Canterbury has seen no such sight since the Reformation." Robing in the library of the cathedral, and gathering afterwards in the chapter-house, the bishops joined the great procession of choristers and priests, and walking round the south side of the nave, chanting the 121st and other Psalms, met the archbishop, with his attendant chaplains and registrars, at the great west door which is never used except for the archbishops' visitations. To stand by that open door at any time, and see the light creep up the long nave, and glorify column and corbel and roof, is a vision of imperishable beauty. But to enter it as we did that afternoon, and see up the great length of the nave, and up the great height of the steps leading to the choir, the white-robed procession filling it all, and passing two by two, out of sight, behind the curtains of the great stone screen, was something almost more than even a life-long remembrance. It seemed for an instant unearthly and unreal, as though it were a Fra-Angelico picture of the last judgment, in which the angels were welcoming in within the veil "the great multitude clothed with white robes."

It was enough, if there had been no more. But the more was not wanting. The venerable archbishop, who has the greatest and most becoming dignity and graciousness of look and voice and manner, sitting in the old stone chair which tradition calls St. Augus-

tine's, delivered his address of welcome, very impressive and cordial, and with a touch of personal tenderness in its allusion to the great sorrow of his son's death. Then followed, what always follows in a cathedral—and its always following, like the "as aforetime" of Daniel's prayer, is its beautiful power—the daily even-song, filling the hearts of worshippers, and the great spaces of the cathedral, and the very firmament of the sky, and entering into the ear of the great High-priest in heaven. Under such a benediction, which came like the dew of the morning upon the forefront of the conference, one could not doubt the blessing that would fall with the evening dew of its close.

The interest of Canterbury centres, of course, in the cathedral, which is, I think, on the whole, the most dignified in England, and the precincts, where special personal attractions greeted me, in the house of my father's dear friend, the venerable Archdeacon of Maidstone. But it is by no means confined to these. The college of St. Augustine, at whose festival some of us were present on Saturday morning, and the old church of St. Martin, where perhaps Queen Bertha is buried, and where Dean Alford certainly is, with that exquisite legend round the coped stone of his grave, "*Deversorium viatoris Hierosolymam proficiscentis*," are here besides, and much else of venerable and impressive attractiveness.

I must reserve even the side-lights of the conference itself for another time and place, except to say three things. No more frank, outspoken, and therefore brotherly and considerate body of men, ever sat under abler or more skilful presidency than the one hundred bishops of this second Lambeth meeting. The old chapel of the palace, which shares with Aberdeen the honor of originating our American Episcopate, must have an added and enhanced place of affectionate reverence in the memories of all the bishops, at least; who gathered there daily for morning service; and from first to last, and on every hand, nothing could exceed the lavish and affectionate courtesy of the reception, which made Americans at home everywhere in England. Unless the general warmth of welcome may be said to have been crowned and overpassed by the kindness and personal consideration of the archbishop and his household, who were truly (and that at a time when their bereavement would have excused it all) hosts of unbounded hospitality of "the whole Church." The weeks of committee work were variously spent by the bishops, but we were almost all at work. The first week at Farnham Castle, the noble name of the noble Bishop of Winchester, was busy and delightful in the discussion of the first subject of the conference, "*The Best Means of Maintaining Union*," etc. Not desiring to pretend that all was secured which one could wish, I gladly recognize, as you will, the statement of the real organic unity of the two Churches, and the grounds of it. I believe that the adopted report goes as far as the peculiar circumstances of the Church of England make it possible to go now toward the more distinct and better defined conference which *me judice* will at some future day become a synod; not meeting at stated times, but called when need shall arise; and neither dependent on the will of bishops only, nor consisting of bishops only, but recognized by the different representative bodies of the national Churches as a superior body representing

them. *Hoc erit in votis!* I cannot pass to the closing service of the conference without a word about the cathedral church of London. I had the great pleasure of being often at its services, on Sundays and on ordinary days; and I can conceive of no greater pleasure. A fair type of the religious revival of cathedrals, and of the English Church itself, it is the finest and fullest evidence of these things that I have seen. The chapter itself is a remarkable combination of very remarkable men; each distinguished in his own separate and particular way, and each bringing powers of rare value and rare assimilative capacity to make up a sum of spiritual, intellectual, and administrative energy nowhere to be surpassed. Church and Gregory, and Bishop Piers Claughton, and Liddon, and Lightfoot. What an array of names! And the seven years' work of this body under the direction of Dean Church, improving the cathedral, and greatly increasing the number of the services, dignifying them with that exquisite simplicity of reverence which is so English and so churchly, as distinguished from Roman tawdriness and the baldness of the conventicle; the preaching services constantly crowding the space under the vast dome; the choir school work, and new building; the restoration of the crypt; and the musical services, which, under Dr. Stainer, have reached the acme of human attainment; all these make the great cathedral of the great city of the great nation of the world just what one would long to have it. "I should not like to have been called to a great gathering of my brethren to get new inspiration in my ecclesiastical life," one of our bishops said to me one day, "to Rome, where literature and art and enterprise, and all that makes a people great, exist only as they have survived the past. But it is good to come to the old source and centre of our Church's existence for refreshment and strength, and find it new in everything that makes a nation's life in the very heyday of its power and glory!"

The bishops were not all present at St. Paul's on Saturday, the 27th, for the closing service of the conference. But more than eighty of us met the archbishop at the west door and walked up to our places, first in front of the pulpit, and then, after the sermon, to our places in the sanctuary. By an arrangement as clever as it was courteous, avoiding questions of precedence, and assigning posts of honor to the bishops from abroad, each American walked with an English bishop. And it was my pleasure to be side by side with Moberly, loved as he is honored, and as he deserves to be, in both the Churches. Our own Bishop of Pennsylvania made us all proud of him as the preacher of the day. The *Te Deum* used as an introit, and the music of the Communion Office, were very grand. The great Church was well filled, and the number of persons communicating of all orders and ranks and conditions was very impressive. And afterwards the bishops gathered only to separate under the archbishop's loving farewell, never again all of us to meet here, and yet never again, thank God, to feel apart; for the drawings and tightenings of brotherly love which this conference has brought about can never be sundered.

Of the many meetings which grew out of the conference none interested me more than the Free Church Association service, the welcomes at Lincoln and Wells, the Selwyn Memorial meeting, and the meeting of the

Continental Society at Farnham Cas-
At this latter were present, among the
gners, Herzog and Hyacinthe. No Ger-
representatives, I am sorry to say, came.
e it may be my good fortune to see Dr.
inger in Munich, and to get from him
news of the Old Catholics in Germany.
p Herzog's account of the movement in
erland was very encouraging. He has
r him sixty-five parishes and seventy-five
ts; about 80,000 souls in all. During his
opate of not much more than a year
has confirmed 4,000, and the Church
taken its stand very soundly on matters
doctrines and discipline; in abolishing
pulsory confession in private, and adding
public absolution to the liturgy; in using
liturgy in the language of the people;
ving the communion in both kinds; deny-
what Herzog very well called the doctrine
"la transubstantiation chymique," and
ng up the enforced celibacy of the priest-
l. His address was deeply interesting and
arkably eloquent inasmuch as he spoke
in his own language but in French. M.
son (Père Hyacinthe) thrilled and electrified
us all. He is a born orator, of the very
best natural gifts, thoroughly cultivated,
speaking in a language to which oratory
is natural. No man ever so affected me.
spoke with great pathos of his own coun-
in which only three religions were toler-
l—the Roman Catholics, the National
testant congregations and the Jews—and
his own position, with no liberty of preach-
The minister had given him permission
each morality, but not religion, which to
a, as he said, were inseparable, in some
y secular place. (Mr. Morgan, our rector
Paris, tells me since that to this most un-
table hall, at a time when Paris was filled
th other attractions, he drew immense con-
gations on all the Sunday afternoons in
ne.) But, he said, while Herzog represented
the Church of the present, he represented the
urch of the future. There are three
scriptions of the Church, he said—*trion-
ante, militante, et latente*. And in France
e Church is *latente*, waiting *le temps*,
venement, l'homme. Reform is wanting
ere, he said. Quoting M. Renan, and add-
ing that the feeling pervaded the schools and
e *salons*, he said France must have "*une
atholicienne raisonnable*," for Vaticanism is
tolerable, and Protestantism disorganized.
Reform is necessary, and to a Church which
sts on the promise of God and on the bosom
of Jesus Christ, what is necessary is always
ossible." Enfeebled by passing through a
oor memory into another language, and by
e loss of such a voice and such an articula-
on as few men are gifted with, this dilution
oorly conveys the power and pathos of this
dress. Please God, there is an opening
aiting for this man to do a great work for
rance and for the Church. Our own Bishop
oxe, too, was at his best at this meeting, and
made a speech full of force and beauty. The
lays at Wells must be always lovingly remem-
bered. Lord Hervey's hospitality is a by-
word in his diocese, and the palace seemed
impossible to fill. I am sure that over two
undred people sat down to lunch in the
bishop's dining-room. The cathedral, inside
and out, is most beautiful. Its reflection in
the moat is like Wordsworth's swan "on sweet
St. Mary's lake," "floating double with its
shadow." The service was delightful. The
dear Bishop of St. Alban's preached out of a
full heart fervently, and the meeting in the

lovely chapter-house in the evening was full
of interest and of wonderful patience, while
five American bishops made speeches. No
more cordial greeting and no warmer appre-
ciation of the American Church met us any-
where. . . .—*Our Mission Work.*

CHILDREN'S DEPARTMENT.

SUNDAY EVENINGS WITH THE CHILDREN.

Thirty-fourth Evening.

BY ALEXANDER MACLEOD, D.D.

About two hundred years ago there was
living in the city of Paris an old man who
was so holy, and in his holiness so happy,
that people came to him to learn the secret
of his life.

He lived in a great house, in which also
lived a company of holy and learned men.
Among those men his place was a very lowly
one. He was their cook, and it was down in
the kitchen of their great house that he had
to spend his days. But to this old man the
kitchen was as holy a place as a church. He
was with God there. Daily he had sweet
talk with Him as he went about his humble
duties. And the fireside, with its pots and
pans, and with its heats and smells, became
like a gate of heaven unto his soul.

For more than forty years this old man
lived in that house, doing this lowly service.
And through all those years the one desire
and joy of his heart was to be always with
God, and to do nothing, say nothing, and
think nothing which might be displeasing to
Him.

In reading the story of this man's life lately,
it seemed to me that though he was poor, he
must have been one of the holiest men in the
company he served, or, it might be, in the
whole city in which he lived. And, as we
are all, both old and young, called to be
holy, and told that "without holiness no
man shall see the Lord," I have thought that
it would be a help to you if I could tell you
some portion of this story, and show you, by
means of it, the beauty of a holy life. I am
certain it will do you good to learn how
this poor man came to lead a life so holy,
and what the secret was which made this
holy life so happy.

His name in his youth was Nicolas Her-
man, but in his old age, Brother Lawrence.
He was born in Lorraine, near the beginning
of the seventeenth century. His parents
were too poor to give him much schooling,
and although, in some way or other, he
learned to read, and in his old age could
write a sensible letter, he remained through
life without the learning which you to whom
I am speaking receive at school.

As a boy he was very uncouth and very
stupid. He was always doing awkward
things. Nobody who saw him then could
have foretold that he would one day cease to
be awkward and become careful, and wise,
and helpful. It is only God who can tell
from the outside of a boy what kind of man
he will become.

But although Nicolas was poor and un-
learned, and in all his movements ungainly
and awkward, he had, even as a boy, a gentle
heart. And one day this gentleness showed
itself in a very wonderful way. It was a day
in Winter. Everything was cold, and bleak,
and bare. On this particular day Nicolas

Herman, walking about, happened to come
upon a tree that was leafless. Something
drew him to look at the tree, and as he stood
before it looking, the thought came into his
mind that that very tree, bare and dead
though it seemed at the time, would soon be
all covered with leaves, with bloom, and by
and by with fruit. And there came to him,
in the very heart of his thought, the thought
of God. He seemed to see at a glance that
before all these changes could take place
God must be present to work them. Only
God, working on the very spot, could bring
back life to the dead tree. His soul at that
moment caught sight of the great truth that
God is everywhere present. He said to him-
self, "He is here, on this very spot." He
learned that day that God was not a God far
off, but near. He was so near that He would
be present to cover that tree once more with
leaves. Standing before that tree, he saw
that he was standing in the very presence of
God. This nearness and presence of God
became one of the thoughts of his soul. In
a dim way at first, no doubt, but more and
more clearly as years went on, he saw God
everywhere. From that day onward he lived
as one who had been admitted, for one
happy moment at least, into the presence of
God. And I like to think that, as he turned
his steps homeward that day, the poor, un-
taught, and awkward boy, whom everybody
was already trying to scold into less stupid
ways, may have carried this new thought like
a new joy in his heart, and said to himself,
"Poor and stupid though I be, God is near
me; and lowly though my father's cot is,
God is there."

This was the beginning of his holy life, but
it was only the beginning. Nicolas had a
long way to go and many things to learn and
suffer before the happy years of his life
began. A blessed thought had been dropped
by the Holy Spirit into his soul. But it was
as yet like a tiny seed which has neither root
nor stem. The happiness which is in a holy
life does not spring up in a day. Sometimes
it takes years to grow, and often it has to be
watered by our tears. At any rate, that was
the case with Nicolas Herman. He was like
the man spoken of in one of the psalms, who
went forth weeping, bearing precious seed.
But it was to be a long time before he came
back rejoicing with the fruit.

He was only eighteen years of age when
he saw the vision of God's presence in the
tree. After that he had to become a soldier;
and when he was set free from being a
soldier, he became a footman in a private
family. He was still unhandy in his ways.
His master said of him that he was a great
clumsy fellow, who broke everything he was
set to carry.

Now all this awkwardness and stupidity,
this want of handiness in doing things, was
a sincere grief to Nicolas. He did earnestly
wish to have his faults corrected. He was
willing to submit to any suffering by which
his awkwardness should be put away. And
now, being a man, and being very earnest
about leading a right life, he began to look
about for the best means of having his faults
corrected, and he resolved at last that he
should apply for admission to the house of
the Barefooted Carmelites. There, he thought,
I shall be taken to task, and if I fail to do
well I shall be punished; and I am content
to be punished until my faults are removed.
The brethren consented to receive him into
their kitchen, and gave him work as cook.

Now it was a custom with those brethren, before receiving any new member into their company, to put him upon trial for a time; and during that time the person wishing to become a brother was put under instruction for his soul. This was a very precious time for Nicolas. He got time to think. But this at first brought him into new trouble. When he came to think about himself he found that much more needed to be put right in him besides his awkward ways. The thought that he was in God's presence led him to ask himself what sort of object he must appear in the eyes of the holy God. And then his heart sank within him. He saw that he was a poor sin-laden man, not worthy of a single glance from God. He recalled evil words he had spoken and evil deeds he had done, and thought that God could have no choice but to banish him forever from His presence. He seemed to himself to be a criminal lying condemned at the feet of his judge.

But by and by—his history does not tell either in what manner or at what precise time—the Holy Spirit directed him to look to the cross and the blood of Jesus. He then saw that the holy God is a Saviour as much as a Judge, and that He is so full of love that He has given His Son to die for sinners, and that there is cleansing for all sin in the blood which Jesus shed. But Nicolas was slow to believe that there could be cleansing for him. For four long years he believed that he should be shut out from God's presence at last. And for six years longer doubts of his salvation came back upon him from time to time. But all the while there was this fine resolution in his heart whether he was to be saved or shut out from salvation, he resolved to do the thing that was right. "Whatever becomes of me," he said, "whether I be lost or saved, I will continue to act purely for the love of God. I shall have this good at least, that till death I shall have done all that is in me to love Him."

But God did not leave him in this uncertainty. He came to his help, as He always does to those who are in earnest about their salvation. He brought him out of all his fears and into perfect peace, and He worked so great a change upon him that all his awkwardness came to an end.

Although Nicolas never ceased to think meanly of himself, or to look upon himself otherwise than as a sinner, his whole view of God was changed. Instead of seeing Him as a Judge about to punish a criminal at His feet, he saw Him as a gracious King who had come down from His throne to serve him. "This King," he said, "full of mercy and goodness, very far from chastising me, embraces me with love, makes me eat at His table, serves me with His own hands, and gives me the key of His treasures."

HOW JENNY CAME BACK TO HER FATHER.

BY THE AUTHOR OF "VIRGILIA," ETC.

June had come in; the great city lay basking in its warm sunshine; even the dull old prison-yard was full of dancing lights and shadows; the few trees and small plots of grass which it boasted had put on their richest green; but June ushered in something else besides warmth and verdure, it brought with it little Maggie's birthday.

Would you like to know what happened on

this particular birthday, when she was just seven years old? I will tell you. When she woke up in the morning there was our old friend Curly sleeping beside her as usual, and on a table beside her bed lay two brown paper parcels. As soon as she saw them Maggie remembered that it was her birthday, and was so delighted at the idea of having two presents that she could hardly keep quiet long enough to open them. Taking up the smaller parcel first, on the principle of keeping the best until last, she opened it, and found in it a beautiful red leather dog's collar, with a plate on one side, on which was engraved "Curly."

"Oh, Curly!" cried Maggie, "see what a pretty necklace some one has sent you because you are such a good doggie. Here is something for me too."

"Because you are such a good girlie," said her father, who had stepped softly to the door. "Open it and see what it is."

"It's a pair of shoes—beautiful blue shoes with white buttons! Did you get them for me, father?"

"No, my pet; there is a paper there that will tell you who sent them," and pulling out a scrap of paper which was tucked in one of the shoes, he read, "'For one of God's own sunbeams, from her old prisoner.'"

"I know now why he asked me when my birthday came; but how could he get out to buy them?"

"He didn't, he made them."

"How could he get such pretty blue leather?"

"He asked me to buy it for him, you inquisitive little woman, out of his savings. You know our prisoners are allowed a trifle for their work, and when they are careful they are able to put something by. Your friend is industrious, and so has quite a nice little sum in our hands."

Toward noon that day Mr. Borden came in, and seeing Maggie dancing about the yard in her pretty blue shoes, with a white dress and blue ribbons to match them, called out:

"Good-morning, Miss Two Shoes."

"No, Miss Blue Shoes," cried Maggie, running to him for the kiss that he always gave her.

"Good!" said Mr. Borden, laughing and clapping his hands; "and where did you get your famous blue shoes?"

"Oh, it's my birthday! I'm seven, going on eight, and my prisoner made them for me."

"Well done! And I knew it was your birthday—a little bird whispered it in my ear; and I've brought you a present too."

Maggie's eyes brightened as visions of sugar-plums and possible dolls danced before them.

"Somehow," said Mr. Borden slowly, "I thought you would like to give some one else a present instead of having one for yourself. That's the way I like to keep my birthdays."

The child's face lengthened as the enchanting vision vanished from her mind, and the eyes that she raised to his were dim with tears of disappointment. He smiled, and taking a folded paper from his pocket, said:

"Can you tell me what this is?"

"It looks like a big letter," said Maggie. "There's writing on it."

"True," said Mr. Borden, spreading out the sheet before her, "and that writing tells me that your prisoner, Number Six, will in a few days be discharged from prison, and be a free man again—free to go out into

the sunshine, free to hold up his head and be an honest man once more."

"Oh!" exclaimed Maggie, while over her face there came such a quick flush of joyful surprise that Mr. Borden drew her toward him and said tenderly:

"Now, my little one, you know something of the blessedness of giving happiness."

"It's the best present in all the world," cried Maggie; and seizing the paper she flew away from him and toward the prison.

A few moments later, when Mr. Borden followed the flying figure at a more leisurely pace to the door of Number Six, he paused, unnoticed by the occupants of the cell, and, looking through the iron grating, saw a picture that brought sudden tears to his eyes, and into his mind some words from a very old book whose beautiful stories are dearly loved by all the children who hear them.

"And a little child shall lead them," repeated Mr. Borden softly. The prisoner's tall, erect figure was raised to its full height, his gray head slightly bent forward over the paper which he held in one hand, while Maggie, holding the other, looked up into his face with eyes full of wonder and delight.

"Yes, that's it," said Number Six, catching Mr. Borden's words. "It's all this child's doing. My life's been different ever since the day she came stealing into my cell like a sunbeam. And thank you too, sir," he added, as if afraid of seeming ungrateful for the good man's kindness.

"Rather thank God," said Mr. Borden, reverently; "thank Him every morning that the sun shines upon you again, for His goodness in giving you a new day in which you may be a new man if you will. Ah! Collins, we are all but little children in our Father's house, and how many blessed opportunities He gives each one of us to be His own dear children!"

Touched as much by the tenderness of Mr. Borden's voice as by his words, the prisoner said humbly:

"Thank you, sir. I think if I had known you once when I was in trouble it would have been different with me."

"That was a sad and terrible part of your life," said Mr. Borden solemnly; "but you have had long years in which to repent of your sins. I trust that you have repented."

"Aye, sir, I have that!"

Then sitting down on the rude bench in the cell, and taking Maggie on his knee, the good man said, after a moment's thought:

"Have you ever worked on a farm, Collins?"

"Yes, sir, when I was a young man."

"Good," said Mr. Borden, rubbing his hands, as he always did when pleased. "If you are willing to turn farmer again, my man, I'll take you out to my place, ten miles from the city, and let you have a fresh start there. It's best to begin again in a new neighborhood."

"Then you are willing to trust me, sir!" said Collins, his face brightening all over. "I never thought any one would do that again. Aye, I'll go, I'll go, and willing too!" Then hesitating a moment, "There's only one trouble about it, I couldn't hunt for her there."

"Don't stop for that, I shall keep on looking for her; there are several persons trying to find her now. We have just put a notice in the papers that will be plain to her and to no one else, for she has probably changed her name."

(To be continued.)

ANOTHER DAY.

(Concluded.)

Paul's opportunity to pay the sailor a visit came, as things sometimes do in this world, the next day. May was still a prisoner with sore throat, and Aunt Mary still keeping company. Nurse Sarah was busy again that afternoon, writing the letter maybe that the sailor was to carry to her brother Jim. Paul thought; and as there was no rain falling, a very bright sun shining, after his early lunch the little boy shut Sancho up in the nursery, and, tip-toeing carefully downstairs, stepped over the lawn and out of the great gate in no time at all.

Of course he had no business in the road home, Paul knew that quite as well as you and I do; but that every one would be worried about him when he should be missed, such a thought as that never entered the curly head of Paul. He was anxious about quite too grave a matter to trouble himself just then about such trifling subjects as Aunt Mary and Nurse Sarah, and what they would think. So the naughty little boy trudged along until, far down the muddy road, he could see the clus-

tering roofs of the town and the tall steeple, pointing skyward, of the stone church where he went with Aunt Mary and his uncle every Sunday. The straight way to the academy was directly by the church, but somehow Paul did not feel quite like walking past it. There was something in the quiet stillness of the grey-hung walls, with the many pigeons cooing in the belfry or taking sudden dashes out into the quiet Summer air, that made him uncomfortable; something that made him think of his mother and the quiet half-hour before bedtime at home, when he and May learned their texts and said their hymns to their own dear mother, and of all the holy and trying-to-be-better thoughts that ever came into his careless little head. So he stopped a moment, half turned around, and then ran as fast as his short legs would carry him down the narrow street that led past the high wall at the back of the church toward the academy and the little red house, for he had seen his uncle riding slowly toward him, with the reins hanging over his horse's neck while he read the newspaper. He had imagined him safely shut up with his books in the library at home, and he was the very last person in the house that Paul cared to meet so far away from where he ought to be.

At last the little red house came in sight, with the cheerful red beans and bright morning-glories growing over the one window that, with the white door, nearly filled up the front of the house. The very smallest house he had ever seen in all his life Paul thought it as he peeped in between the bars of the fence.

Some one was just sitting down to dinner. Paul's heart gave a great bounce when he saw, above the blue flannel shirt with its broad collar, the rough head and beard of a sailor.

He was holding his knife and fork, one in each hand, up very straight in the air, with the handles on the tablecloth, while he talked

to some one busy about the room. And there, Paul thought admiringly, was another reason for being a sailor: he could hold his knife and fork just as he pleased, and no one would find a bit of fault with him.

He thought he'd wait a few moments until the old woman had stopped going about the table. Somehow Paul felt shy about stating his errand before a third person.

So he lingered about the fence, sauntered across the road, and seating himself on the grass, turned over the marbles in his pocket, while he tried to make up his mind what to say first. But now that he was so near it seemed very hard work. He strolled back across the street again; and pretty soon the sailor's mother, looking out of the window, saw him seated on the gate-post, kicking his heels against the gate, and looking as intently down the street at something as if he had never heard of such things as sailors or a little red house, and had merely stopped in a casual way to rest.

"As sure as I'm myself, if that isn't the fine boy my own sister Mary's child Sarah is nurse to up on the hill; and wherever could he have come from, a-sittin' on our gate-post

the table beside him, nodded and took off his large hat with such a grand bow, that Paul felt sure sailors must be very friendly people.

"Take a chair and draw up," the sailor went on, motioning to the little boy with his great knife and fork. "Sit down and have some roast beef and dinner, and then we'll talk business."

How very large and old Paul felt then, to have a grown man talking about *business* to him. So he sat down at the table, for, though he was always ready for something to eat, his long walk had made him very hungry indeed, and holding out his plate for some roast beef, asked in as gruff and grown-up voice as he could for the mustard.

"Mustard!" said the sailor, looking surprised; "do you eat mustard? Now *my* mother used to say when I was a little chap that she didn't want me to eat such things for fear they might put a stop to my growing."

"But I'm *sure* my mother wouldn't care at all," said Paul, "because she always likes me to have plenty of mustard in my foot-bath."

And then the little boy helped himself to a good spoonful, spread some cautiously on his beef, and choked and gasped till his eyes were

full of tears when he took the first mouthful and found out how strong it was.

All this while the monkey sat on the table close beside his master, his elegant tail curled gracefully in front of him, eating a ginger-bread cake in a gentlemanly way and eying Paul, while the sailor went on smiling and looking at him too, until Paul began to feel rather uncomfortable.

"Do you need another sailor in your ship?" the little boy began presently. "I'm going to be one; but I don't know just how to get to a ship. Can you tell me the way?"

"Indeed I can," said the sailor, still smiling, "if ever a man could. But what's the reason you're wanting to go to sea, little man, when, I'll be bound, you've got a nice home, and a father and mother, and a sister or a brother too? Aint they good company a few years longer?"

They were, Paul was sure, and he said so with a regretful thought for the dear mother so far away, and the sister he was going to leave; but he hurried on to explain about the book he had been reading and the wonderful things that happened to the boy who had run away to be a sailor. He never minded at all when Mrs. Green came in with the pudding, and looked very much surprised to find that her son and his monkey had company; but hurried on with his story, till he finished where the sailor boy got to be an admiral, while the real sailor, not in the book, was still busy over his pudding.

When they had quite finished and the monkey had swung himself on a chair by the window, where he sat catching flies in the sunshine, the sailor said:

"Now I'll tell you a real true story about a boy who ran away to sea, and what happened to him. He was a poor boy, too," he went on, glancing at Paul's dainty shoes and stockings and the pretty ribbon that held his



"BUT I'M SURE MY MOTHER WOULDN'T CARE."

this blessed minute! Come in, my dear, come in, and have some dinner, and see the monkey, the wise son that he is," the old woman went on, coming to the door and beckoning to Paul.

But the little boy slid off the gate-post and hid behind the lilac-bushes; for well he knew the cap with the nodding yellow ribbons and the gay little shawl that adorned Mrs. Green's shoulders. How many Sunday afternoons had he and May watched them bobbing around the house on their way to pay Sarah a visit!

It was some few minutes afterwards that the sailor—just finishing his meat and beginning to wonder about the pudding which his mother had hurried away to bring him—heard a little noise in the doorway, and looking up from his plate, saw Paul looking round the door-post, all ready to run away if anything happened.

"If you please," said Paul, in a very soft voice, "is there any room on your ship for a boy—a large—no, not a very large boy, but he's growing all the time—that wants to be a sailor?"

"Come in," said the sailor. And he smiled such a broad smile, and looked so cheerful and friendly, while the monkey, sitting on

sailor blouse together under his collar. "He was a poor boy, and so he didn't mind it as much as you would, for he'd never worn stockings in all his life, and shoes only in Winter weather. He packed up his bundle one moonshiny night and dropped it out of the window, and climbed out after it, and he walked and walked in the moonshine till the old house where his mother and everybody else that he loved lived was away out of sight, away beyond the longest walk that he had ever taken before; until, when it was turning gray in the morning, he saw riding on the gray water by the wharf, and being loaded with hides and flour, the very thing he was looking for, a real going-to-sea ship, with her hull low down in the water, and a sailor boy running up the rigging as fast as any monkey.

"That captain wasn't much like your captain that you've been telling me about. He didn't have on any sword, and his coat wasn't trimmed with gold lace. His voice was plenty loud enough to frighten any boy that ever lived when he shouted at him, so he had no use for a silver trumpet. No, he stood with his hands in his pockets and his hat pulled down over his eyes, in an old, rough coat, all tar and salt-water stains, and scowled at the boy as if he would like to eat him for breakfast when he asked if they needed another boy on board ship.

"They did, it seemed, in spite of the captain's cross looks, and the boy got the place. What do you think he had to do? Just run up and down the rigging whenever he pleased in pleasant weather, row in the captain's gig, and dance hornpipes on the main deck? He had to clean the deck and slush ropes, was knocked about by the old sailors for getting in their way. He had to live on salt pork and hard bread, drink coffee without any milk in it, or water that tasted as if it had been standing in the sun; to run everybody's errands, and was sea-sick until he begged old Tom, the fore-castle cook, who used to look after him when he wasn't busy, to throw him into the sea. How the sailors laughed at him the first time he was sent up aloft, and how dizzy and sick and frightened he was up there, with the vessel pitching and rolling and the rigging leaning over the water, first on one side and then on the other. He could only cling to the ropes and shut his eyes until a good-natured sailor came and helped him. And the storms, how awful they were! when the vessel pitched and rolled and the great waves thundered and hammered against the sides and swept over the decks until the boy was sure he'd never see his home or his mother again. Yes, never see his mother. That was the worst, the wanting to see her I mean. Moonlight nights, when the water was still, or Sunday afternoons, when there wasn't anything to do, that boy used to get away by himself and look off towards the north, towards home, and think about his mother, and how she looked, and how she used to smile when she called him her good boy, her comfort; and how, many a time, she'd sat up late at nights working for him and gone without things herself to keep him warm and happy, and he had run away and left her! I tell you what it is, Master Paul, if you are a large boy and going to sea, the first thing you'll think about will be your mother, and how you ran away, and she fretting her heart away to know where you are.

"Well, this ship, it sailed and it sailed, and by and by it started for home. The boy, he'd seen pirates, and he didn't like the looks of them at all, and made up his mind then and

there—when he saw a boat-load of them marched off from a Spanish man-of-war, chained two together, and heard they were all soon to be shot for the wicked things they had done—that he never wanted to be one.

"Well, the trade-wind blew the ship every day a good many miles nearer home, till the men began to say, if the wind held fair the ship would be in harbor in so many days—twenty or twenty-five, I've forgotten which. When the boy heard that he went down in the fore-castle, and inside the lid of his little chest he made some marks with a bit of chalk—just as many as they had days to sail—and every morning he rubbed one of those marks out, till, when he could only count seven, the big boy, knowing all the ropes and how to climb as well as anybody by this time, cried so hard, and the tears ran down so fast that they almost melted away those chalk-marks when he kissed them.

"And then there came a storm. It blew off shore great guns, and blew and blew until the ship was beaten out of her track for miles, until it would take her not only seven days, but a good many more than twice seven days, to get back again.

"How do you suppose the boy felt then? I couldn't begin to tell you. He used to sit on the fore-top and strain his eyes off through the gray clouds towards the west, and cry and pray to the dear Lord to let him get home again; and he used to wonder and wonder about his mother, if she was well, and how she looked, and about his little sister, what she would say, until it seemed as if his heart would break right there in his flannel jacket. At last, after all his troubles, the good ship got to land; and harder than ever to bear that boy found the waiting while the ship was unloading, for there was plenty of work for him to do, and it seemed to him that the days were longer than ever as they crawled along until he was free to go home.

"A good-natured farmer took him in and carried him over a good many miles; but it was late in the afternoon when, standing on the top of the hill, he could look down and see the little red house that he had run away from. How the road seemed to crawl as he hurried over it, and his feet seemed as heavy as lead to him, though they were walking away at a pretty lively rate. He turned the corner of the street. Then the garden fence came nearer and nearer. The neighbors were looking curiously out of their windows at the tall sailor boy, but he didn't see one of them.

"While he was fumbling with the gate-latch, his eyes so full of tears and so dim that he couldn't see it at all, his mother saw him; and then, Paul, what do you think he remembered about wanting to be a pirate, with a sword and a silver trumpet, when his mother's arms were around his neck, and his little sister a catching hold of his hand?"

"Not very much," Paul answered soberly. "You're right," the sailor went on, "and now—for you're a nice boy—let me tell you something. You go home and put that book right back under the book-case where you found it, and leave it there, and tell your brother, with the compliments of an old salt who's followed the sea, man and boy, for twenty years, that it isn't one word of it true; that there are plenty of knocks and hard times, and very little glory to be had at sea. A man or a boy can do his duty there, and God takes care of him just the same as if he

was on dry land. But you be a good boy, mind your elders and betters, and try to learn all you can. It helps sailors as well as land-men to know a good deal, and when you're a man, or a real big boy, then there's plenty of time to make up your mind about going to sea. But I've spun a long yarn, and you must be tired. Now let's have a turn of play with Julius Caesar here, the monkey."

"No," said Paul slowly, "I hadn't better. 'You see,' he explained, 'I ran away to come here.'"

So the little boy picked up his hat, said "Good-by" to the good-natured sailor, and trotted home a sadder and a wiser boy.

And if ever a small boy's mind was made up on any subject firmly, decidedly, Paul's was—that under no circumstances would he, for one boy, ever run away to sea.

AN APPEAL FOR BOOKS.

ZELLWOOD, FLORIDA,

August, 16th, 1878.

DEAR CHILDREN: Far in this sunny land, where flowers bloom and we have balmy sunshine all the year, a mission has been organized. A little church is built, and children gather there each Sunday morning to sing perhaps the same sweet songs that you are praising God in. They are taught of the same good Shepherd, and of how some day He will come to gather all His lambs into the fold of love and light.

The number is not large, yet among our pupils are boys and girls from infancy to fifteen years of age. Many of them have never before had the opportunity of attending Sunday-school, and are much interested. Kind friends sometimes send us cards and Sunday-school papers, which afford delight.

The generosity of one little girl in offering all her pretty books to help form a library for the school has prompted me to write this letter. Like her, perhaps, you have been supplied by loving friends with books. I ask if you who read this will not, "with mother's help," look over your collection, and if one or more be found that you care not longer to keep, you will kindly send them by mail to us for the Sunday-school library of St. James's.

Your large hearts and tiny purses have opened to many a loving deed. Will you not yet again listen and respond? I know that some of you will aid us, and that in heeding the Saviour's words, "Little children, love one another," you shall receive His blessing and reward.

A teacher and a mother, I may call myself your friend,

LAURA P. ROBINSON.

Books may be addressed to Mrs. R. G. Robinson, Zellwood, Orange county, Florida.

COLLEGIATE AND ACADEMIC.

LAFAYETTE ACADEMY, BROOKLYN.—This is the remaining school distinctively of the Church in the city of Brooklyn. It is situated in an excellent quarter, with superior accommodations, and has opened with more than its usual promise for the year. It has been heretofore a mixed school, but is now confined to boys and young men fitting for college. The principal, the Rev. D. Marvin, Jr., makes preparation for college a special feature of his work. He was for four years professor at Racine, and has had a very large experience.

WELLS COLLEGE.—In addition to the munificence of Mr. Wells, the founder of Wells College, in establishing and equipping the institution, the Hon. E. B. Morgan, who a few years ago gave it an endowment of \$100,000, now purposes to erect at once a new building which, when completed and furnished, will make the equipment of the college second to that of no other similar institution in the country.

CHAMPLAIN HALL, HIGHGATE, VT.—This school, under the charge of the Rev. Dr. Swett, has over sixty students.

BEST THREADS FOR SEWING MACHINES.—The Jurors of the Paris Exposition agree with the Judges at the Centennial, and decide that it is the "Willimantic."

It appears from the Associated Press despatches, and from the lists of awards published in the Paris newspapers, that the jury on cotton textiles, yarns, and thread at the Universal Exposition have singled out the WILLIMANTIC COMPANY, of Hartford, Conn., for a special distinction. They have decreed to that Company a gold medal and the grand prize for "Spool Cotton especially adapted for use on Sewing Machines." Out of more than 1,000 medals and awards, there were only 100 grand prizes, and, although all the great thread manufacturers of the world competed, the WILLIMANTIC COMPANY alone receives the grand prize for Spool Cotton. This action of the Paris jury agrees with the opinion of the judges at our Centennial Exposition, who decreed a medal, and strongly commended the Willimantic thread for its surpassing excellence. But perhaps the most significant indorsement of this Spool Cotton is that by the sewing-machine manufacturers and operators themselves. More than fifty of them, after having used the Willimantic thread on their machines during the Philadelphia and Paris Expositions, on all kinds of work, have signed certificates declaring that the WILLIMANTIC is the "best thread they have ever used on sewing machines, on account of its strength, evenness, elasticity, finish, and beautiful shade of color." The concurrent opinion of so many experts ought no longer to leave any room for doubt as to which thread is the best for sewing machines. It is not of British or foreign manufacture, but an American product, and made at the Willimantic Mills.

OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the League aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall St., New York.

On my return in October I shall introduce into my practice DR. Wm. C. HORNE's method of regulating Children's Teeth, which has been successful in some two hundred cases, saving one half the time, patience, and money. J. SMITH DODGE.

WHEN THE BREATH IS VITIATED from sour stomach the MILK of MAGNESIA sweetens it by overcoming the acidity which causes its contamination. Dyspepsia, and all its harassing symptoms, are speedily relieved by this admirable corrective. All Druggists sell it.

CHURCH CUSHIONS, Cotton Felt Mattresses and Patent Spring Pillows, manufactured by the American Carpet Lining Company, New York and Boston.

NO CARPETS SHOULD BE LAID without a Moth Proof Carpet Lining. Use only that manufactured of Cotton and Paper. American Carpet Lining Co., New York and Boston. For sale by all Carpet Dealers.

Special Notices.

MEN'S MAN'S PEPTONIZED BEEF TONIC is the only preparation of beef containing its entire nutritious properties. It is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, overwork, or acute disease; and in every form of debility, particularly if resulting from pulmonary complaints. It is friendly and helpful to the most delicate stomach. CASWELL, HAZARD & Co., proprietors, Fifth Ave. Hotel Building, and Sixth Ave., cor. 39th st., New York.

McCOMBER'S PATENT BOOTS & SHOES.

I will send a Pamphlet, descriptive of my Patent Boots and Shoes and Patent Lasts, free to all who mention THE CHURCHMAN in their application.

JOEL MCCOMBER, 52 East 10th Street, New York.

FOR SALE.

FOR SALE—Bound Volumes of THE CHURCH JOURNAL for the years 1861, '62, '64, '68, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, 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MISS S. O. HOFFMAN'S SCHOOL FOR YOUNG LADIES AND CHILDREN

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FOR YOUNG LADIES AND CHILDREN, GERMANTOWN, PENN. (ESTABLISHED 1857. The School will reopen Wednesday, September 12th.) For Circulars apply to MISS E. CLEMENT.

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MISS BALLOW'S

ENGLISH AND FRENCH SCHOOL FOR YOUNG LADIES AND CHILDREN, No. 24 East 23d street, will reopen on Thursday, September 26th.

MOUNT HOLLY, N. J.

MISS BAQUET'S

English and French Boarding and Day School FOR YOUNG LADIES AND CHILDREN, Will be reopened on Sept. 18th.

For particulars address the Principal.

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MISS RANNEY'S

Boarding and Day School for Young Ladies,

ELIZABETH, NEW JERSEY,

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MR. CHURCHILL'S SCHOOL IN NEW YORK,

448 Madison Avenue.

1st Term begins September 24th.

MRS. GARRETSON

assisted by MISS THURSTON will reopen her ENGLISH, FRENCH, and GERMAN BOARDING AND DAY SCHOOL for Young Ladies and Children, No. 52 West 47th street, New York, on Wednesday, September 25th. Great prominence given to MUSIC. The Kindergarten will reopen October 1st.

MRS. J. H. GILLIAT'S

FAMILY AND DAY SCHOOL,

Newport, R. I.,

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MRS. JOHN J. ROBERTS AND MISS WALKER'S

ENGLISH AND FRENCH SCHOOL FOR YOUNG LADIES, No. 148 Madison Avenue, will reopen September 24th. Shorter hours and assistance in study, for those who desire it. Two young ladies will be received into the family.

CONNECTICUT, Stamford.

MRS. RICHARDSON'S ENGLISH, FRENCH, AND GERMAN BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Reopens September 23d.

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French and German Languages practically taught. Thorough training in Primary and Secondary Departments. The Course of Study in the Collegiate Department requires four years, and meets all the demands for the higher education of women.

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Address MISS J. ROSS, Principal.

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The eighth year of this School begins (D.V.) Wednesday, September 18th. Terms \$350 a year. Entrance Fee, \$25. For circulars containing full information, apply to SISTER HELEN, or MISS E. W. BOYD, St. Agnes School.

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DIOCESAN SCHOOL FOR GIRLS.
The Eleventh year of this school will begin Sept. 12th, Miss MARTHA E. DAVIS, Principal. For circulars address the Rev. SAMUEL UPJOHN, Rector, Augusta, Me.

ST. CATHARINE'S HALL

DIOCESAN SCHOOL FOR GIRLS,
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Under the Charge of the Deaconesses of Long Island. Half-yearly terms begin St. Matthew's Day (Sept. 21st.) and Feb. 11th. Rector, Rt. Rev. A. N. LITTLEJOHN, D.D., Bishop of Long Island.

ST. GABRIEL'S SCHOOL

Peekskill, N. Y.

This School will reopen on Monday, Sept. 23d, 1878. Address as above, The Mother Superior, Sisters of S. Mary.

ST. JOHN'S SCHOOL.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN, Nos. 21 and 23 West Thirty-second Street, Between Broadway and Fifth Ave., New York. Rev. THEODORE IRVING, LL.D., Rector.

ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS,

WATERBURY, CONN.
Advent Term will open (D.V.) Wednesday, Sept. 12th, 1878. The Rev. FRANCIS T. RUSSELL, M.A. Rector.

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